

A portrait of Theodor Beza, a French Calvinist theologian, wearing a black cap and a white beard, holding a book. The background is dark and textured.

THE TREASURE OF GOSPEL TRUTH

Theodor Beza

1576

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Contents

SUBSTANCE	6
BRIEF BIOGRAPHICAL SKETCH	6
DEDICATION	8
TO THE GODLY READER.	9
THE FIRST CHAPTER.	10
<i>That the question of God's Eternal Predestination is neither curious, nor unneedful in the Church of God.</i>	
THE SECOND CHAPTER.	11
<i>Of the everlasting counsel of God hidden in himself, which notwithstanding is in the end understood by its effects.</i>	
The First Aphorism.	11
The Second Aphorism.	15
The Third Aphorism.	16
The Forth Aphorism.	18
The Fifth Aphorism.	19
The Sixth Aphorism.	21
The Seventh Aphorism.	21
THE THIRD CHAPTER.	22
<i>Of the execution or fulfilling of the everlasting counsel, in that which is common both to the elect or chosen, and also to the reprobate or offcasts.</i>	
The First Aphorism.	22
The Second Aphorism.	23
The Third Aphorism.	23
The Fourth Aphorism.	24
The Fifth Aphorism.	24
The Sixth Aphorism.	25
THE FOURTH CHAPTER.	26
<i>By what order of causes God hath opened the way to declare his election, and in some part to execute or perform it.</i>	
The First Aphorism.	26

The Second Aphorism.	27
The Third Aphorism.	28
The Fifth Aphorism.	28
The Sixth Aphorism.	30
The Seventh Aphorism.	31
The Eight Aphorism.	34
The Ninth Aphorism.	34
The Tenth Aphorism.	36
The Eleventh Aphorism.	38
The Thirteenth Aphorism.	42
THE FIFTH CHAPTER.	43
<i>In what order the Lord doeth begin to execute or fulfil, and in deed effectually to declare his counsel of Reprobation or Offcasting.</i>	
The First Aphorism.	43
The Second Aphorism.	43
The Third Aphorism.	44
The Fourth Aphorism.	45
The Fifth Aphorism.	47
The Sixth and Seventh Aphorism.	47
THE SIXTH CHAPTER.	50
<i>Of the last and full execution or performing of the counsel of God, both in the chosen, and also in the offcasts.</i>	
The First Aphorism.	50
The Second Aphorism.	51
The Third Aphorism.	51
The Fifth Aphorism.	54
THE SEVENTH CHAPTER.	54
<i>What way this doctrine may profitably be openly set forth and taught.</i>	
THE EIGHT CHAPTER.	57
<i>How every individual may apply with some profit this general doctrine to himself.</i>	
The First Aphorism.	57

	5
The Second Aphorism.	59
The Third Aphorism.	65
The Fourth Aphorism.	66
Questions and Answers	74

SUBSTANCE

Being a godly, learned, and comfortable treatise by Theodore Beza, concerning God and his Eternal Election and Predestination; touching the ground work of man and salvation, and the chiefest points of the Christian Religion, with a brief sum of the comfortable doctrine of God and his Providence, comprised in thirty-eight short aphorisms.

Written in Latin by Theodore Beza, and turned into English by John Stockwood.

Where unto is also added, this godly treatise; which is that of Theodore Beza against Sebastian Chasteillon, {renowned for his heresies,} upon the subject matter of God's Predestination, for the stopping of the mouths of the slanderous, as also for the further instructing of the ignorant.

BRIEF BIOGRAPHICAL SKETCH

Theodore Beza was born in Burgundy, France in 1519. In 1534, {and in accordance with the wish of his father,} he went to Orléans to begin legal studies, and by 1539 was working as a lawyer in Paris. Whilst in Orléans, he met Melchior Wolmar, a Greek tutor, {having instructed John Calvin only a few years' prior,} from whom he gained not only a deeper knowledge of the Greek language, but also an elementary understanding of the Protestant position. Beza spent the next few years in Paris, and in conjunction with his love of the ancient classics, gained a prominent position in literary circles. It was during an illness in the 1540's that the LORD declared unto him a measure of grace and truth, which ultimately brought him to faith in Christ, and an understating of essential Gospel Truth. As a result, he soon severed his connections, and ventured to Geneva, Switzerland, the French City of refuge for adherents of the Reformation Movement, where he arrived in 1548. There he was warmly received by John Calvin, who no doubt, "expounded unto him the way of God more perfectly," which was soon followed by his marriage to a girl of modest descent to whom he had been engaged since 1544. Whilst in Geneva, Calvin asked him to complete the French Metrical Translation of the Psalms, begun earlier by Clément Marot, which some have argued {no doubt with exaggeration} were instrumental, more than anything else, in advancing the cause of the Protestant Reformation in France. Thirty-four of his translations were published in the 1551 edition of the Genevan Psalter, and six more were added to later editions. Significantly, Marot's & Beza's translations of the Psalms continued to be sung for centuries by Protestant Congregations worldwide. In 1557, Beza took an interest in the Waldensians of Piedmont, Italy, who were being persecuted by the French government. On their behalf, he took several journeys with William Farel throughout

Switzerland and Germany in the hopes of bringing about an intervention by the Protestant Princes of the Empire in favor of the persecuted Waldensians. With Melanchthon and other theologians then assembled at the Colloquy of Worms, Beza proposed some sort of a unification of all Protestant believers, but the proposal was decidedly denied. By 1558, he thought it best to settle in Geneva, and it was here that he was given the Chair of Greek in Calvin's newly established Academy, and later on, also that of Theology. When the death of Calvin occurred in 1564, Beza, by now a New Testament Scholar, Minister, and a Teacher in the Genevan Academy, became his immediate successor. As Calvin's successor, Beza was very effective, not only in carrying on his work of teaching and exhortation, but also in establishing more of a oneness and harmony amongst the Church at Geneva, to which he served as Pastor until his death.

Whilst in Geneva, one of his most significant contributions included his groundbreaking edition of the Greek New Testament. Beza's text was largely that of the 1551 Robert Estienne edition, which in itself was based in great measure upon one of the later editions of Erasmus. {Estienne also known as Stephanus was the first to print the Bible divided into standard numbered verses.} It is said that Beza's 1598 Edition of the Greek New Testament had a marked influence on the English Version of 1611, as it was extensively used by the King James Translators. Also the Geneva Bible of 1599, which contained an extensive collection of marginal notes in attempts to more clearly explain the text, had numerous contributions by Beza, along with other Reformers like Calvin, Knox, Coverdale, Whittingham and Gilby.

He died peacefully in Geneva on October 13, 1605, and was not buried, like Calvin, in the common cemetery, but at the direction of the magistrates, in the Monastery of St. Pierre. During his long life, Beza managed to produce numerous volumes on theological topics which helped move the theology of the Reformation into its age of Confessional "Orthodoxy." Beza's Latin Work of 1555, entitled SUMMA TOTIUS CHRISTIANISMI, or THE SUM TOTAL OF THE CHRISTIAN LIFE, came later to be known as TABULA PRAEDESTINATIONIS, or THE TABLE OF PREDESTINATION, because some editions included a diagram presenting the decrees of Election and Reprobation. The first English version, which was translated by William Whittingham, {publisher of the Geneva Bible,} was printed in 1575, as, A BRIEF DECLARATION OF THE CHIEF POINTS OF CHRISTIAN RELIGION; and another version was printed a year later under the title, THE TREASURY OF TRUTH, turned into English by John Stockwood. Although some insist that Beza's high views of God's Predestinating Grace, {going 'beyond' Calvin, as some have suggested, in the area of God's Sovereignty,

an expression rather ambiguous, as Calvin himself was only a standard, as far as his writings were in harmony with the perfect analogy of Gospel Truth,} exercised an overly dominant influence upon his interpretation of the Scriptures; there seems, in our mind, little evidence for this, as he simply attempted to create a consciousness within the minds of those consulting his writings, that there indeed existed a unifying principle {the pre-eminent glory of Christ} of predestinating grace in God's one vast eternal pre-creation design to set forth His Infinite Glory, Unlimited Power & Absolute Holiness. Regardless there can be no question but that he added much to a clear understanding of the New Testament; as it would seem to some that he more fully developed the doctrinal distinctions that would characterize that system of theology for which Calvin would later become known.

DEDICATION

To the right worshipful Sir John Pelham Knight, John Stockwood wishes in this life prosperity, and everlasting felicity in Christ our Saviour. After that I had turned into English, this godly, learned, and comfortable Treatise of Master Theodore Beza, of God and his Eternal Election and Predestination; there came to my hands another one of the same, Englished by that learned and godly Father, Master Whittingham and printed at Geneva in the days of Queen Mary. Hereupon I determined with myself to have stayed the setting forth this my Translation, as a thing both needful, and also not without suspicion of great pride, and overall liking of myself, to undertake the translation of that work, which was already so learnedly translated, by so godly and learned a father. But as on the one side unto me, which {as God knoweth} never saw it, it was as it had not at all been translated. So since the first enlisting of it, by Master W., it hath been enlarged by the Author; and also divided into a better order of chapters; every one of them consisting of brief sentences, and as it were articles; whereof every several member is proved with plain and plentiful testimonies of the Word of God, set down directly after the end of every sentence. The benefit that I am persuaded may come unto the godly reader by my travail, hath caused me to suffer this my translation also to come abroad, and that the rather, because it hath passed the censure and judgment of the godly and learned, who have thought that the publishing of it may be much profitable and comfortable unto God and his children. This my simple labour, such as it is I offer unto you {right worshipful} as a small token of a thankful mind towards your worship, for your manifold friendship and courtesies, sundry ways declared towards me; desiring you to accept it as a gift that proceedeth from such a one, who

heartily wishes you well, and would also if ability served, present you with a better. Thus craving both pardon for my boldness, and also requesting your favorable accepting of my simple travail, I cease from further troubling you with my rudeness, praying God to enrich you with the plentiful increase of the gifts of his Spirit, and to continue you in health and welfare, both of soul and body, to his honour and glory, to your own joy and comfort, and to the benefit and commodity of your native Country, for Christ's sake. From Tunbridge this last of June, 1576.

Your bondman, and wholly in the Lord to be commanded.

John Stockwood.

TO THE GODLY READER.

I have taken pains for thy profit and comfort {godly and gentle reader} to turn into thine own mother tongue, a singular and notable treatise, of God and his Election and Predestination. There are adjoined hereunto short, easy, profitable and fruitful writings of other godly and learned fathers of our own country, of the same contents and argument, to the end that thou mayest have in one little hand book, easy to be carried about with thee, a full and plain discourse agreeable to God and his Word, upon this both needful and comfortable point of Christian Religion. These travails of God and his ministers, as on thy part I doubt not but they shall be both thankfully and also profitable to thy soul's comfort received; so I am likewise assured that there be others which are utter enemies unto this doctrine, and do think all writings hereof more meet for the fire than for the reading of God and his children. The arguments which they use against it, look how we many they be {as they be in deed many, and by many godly and learned men many ways godly and learned confuted} so many evident bewraying be they of their authors follies and willful setting themselves to bark against the wisdom of God, who so plentifully in his Word hath opened this doctrine to the comfort of his children, and confutation of his adversaries. And truly in my simple judgment it is overthwart curiosity and foolish niceness in men to think that needless to be uttered which God in his Scriptures hath revealed? Yea it savoureth also very strongly of great arrogancy, as though they took upon them to be wiser than God, who if he had known it a doctrine so dangerous or unmeet for his people, would never have so plainly declared and set it forth in his Word. It shall be needless for me to spend time in either confuting the objections of the adversaries against this doctrine, or in standing to show the commodities that do by this doctrine arise to the church of God, forasmuch as in these treatises they are both plentifully performed.

Only this I am to put thee in mind of, namely, that thou talk soberly and in the fear of God, of this mystery, and no further than he hath declared in his Word, avoiding all curious and needless questions, considering that herein, whosoever wanders further than he hath the Word of God for his warrant, the further he wadeth, the further he be wrapped and entangled on himself. Farewell, and pray unto God that as these pains were taken to do thee good, so thou by reading it, mayest receive profit, instruction and comfort. From my study at Tunbrige this last of June, 1576.

Thy poor and loving brother in Christ.

John Stockwood.

THE FIRST CHAPTER.

That the question of God's Eternal Predestination is neither curious, nor unneedful in the Church of God.

Augustine in his book of the good gift of Perseverance, by continuance unto the end, {in answer to their vain objection, that are enemies unto the doctrine of predestination, saying that it maketh preaching to be a thing needless,} chapter 14, saith, that they which were against him as adversaries in this question, did allege that this doctrine of Predestination did hinder the preaching of God's word, and indicated that it could not profit. As if {saith he} this doctrine hath hindered the preaching of the apostle Paul, who so oftentimes doth commend unto us, and teach Predestination, and yet never ceaseth to preach the Word of God.

Also, like as he which hath received the gift, doeth truly exhort and preach; even so he which hath received the gift, doeth obediently hear him that exhorteth and preacheth, &c. Therefore, do we exhort and preach, but they which have ears to hear do obediently hear us, they which have not, that thing cometh to pass in them which is written, that hearing they should not hear, hearing with the sense of their body, they should not hear with the assent of their body. But why the one have ears to hear, and the other have not, that is to say, why it is given unto the one of the Father to come unto the Son, and is not given unto the other? Who hath known the mind of the Lord? Must that which is manifest be therefore denied, because that which is hidden cannot be comprehended or known?

Also chapter 15, whether if when this is heard, some are turned unto a sluggish heaviness and slowness, and being readily bent to fall from labour unto wantonness, do go after their lusts. Must therefore that be thought false which is said of the foreknowledge of God? And shall not we also speak that, which the Scripture being witness is lawful to speak? By likelihood we are afraid lest he should be offended which cannot take it, and are not afraid,

least we holding our tongues, that he which can take the truth, should be deceived with falsehood?

Also in the 20th chapter of the same book he writeth after this sort, if the Apostles and Doctors of the church which came after them, did the one and the other, both teaching the eternal Election of God purely and truly, and also retaining the faithful in godly life and manners, what moveth these our adversaries {seeing they are overcome with the manifest and invincible truth} to think they speak well, saying, although this doctrine of predestination be true, yet it ought not to be preached to the people? Nay, so much the rather it is good to be thoroughly preached, that he that hath ears to hear, may hear. And who hath them, but he that hath received them of God, who promiseth to give them? And as for him that doth receive it, let him refuse it if he will, so that he that doth receive it, may take it, drink it, be sufficed, and have life. For as godliness is to be preached, that God may be fully worshipped, so also must we preach Predestination, that he which hath ears to hear may hear, and rejoice in God, not in himself, for the grace of God towards him.

This is the mind of that excellent man as touching this point, which notwithstanding bindeth us to two conclusions; the one is, that we speak no further herein than God's word doth limit us; and the other, that we set forth the same thing which the Scripture teacheth, accordingly, and to edification. Wherefore we will briefly speak of both these parts; first of the doctrine itself, and next of the use and application of the same.

THE SECOND CHAPTER.

Of the everlasting counsel of God hidden in himself, which notwithstanding is in the end understood by its effects.

The First Aphorism.

The ways of almighty God, {the counsel, decree and will of God, being the fountain of all causes,} are unsearchable, without whose eternal and unchangeable decree, nothing is done anywhere of any man, neither generally nor particularly, no not those things are to be excepted, which {albeit in respect they are decreed of God, being always good and just, but in respect they are done by Satan and other evil instruments} are evil, and therefore to be detested and abhorred.

Proofs out of the Word of God.

“O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!” Rom.11:33.

“Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus?” Rom.9:20.

“Which doeth great things past finding out; yea, and wonders without

number. Lo, he goeth by me, and I see him not; he passeth on also, but I perceive him not. Behold, he taketh away, who can hinder him? Who will say unto him, what doest thou?" Job 9:10-12.

"And Isaac said unto his son, how is it that thou hast found it so quickly, my son? And he said, because the LORD thy God brought it to me." Gen.27:20.

"In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Eph.1:11.

"And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee." Exod.21:13.

"The lot is cast into the lap; but the whole disposing thereof is of the LORD." Prov.16:33.

"Man's goings are of the LORD; how can a man then understand his own way?" Prov.20:24.

"The king's heart is in the hand of the LORD, as the rivers of water; he turneth it whithersoever he will." Prov.21:1.

"For the LORD of hosts hath purposed, and who shall disannul it, and his hand is stretched out, and who shall turn it back?" Isa.14:27.

"O LORD, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." Jer.10:23.

"And they shall drive thee from men, and thy dwelling shall be with the beasts of the field, they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Dan.4:32.

"Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your Father." Matt.10:29.

"But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him." I Sam.16:14.

"So now it was not you that sent me hither, but God." Gen.45:8.

"But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." Gen.50:20.

"And the LORD said unto Moses, when thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand, but I will harden his heart, that he shall not let the people go." Exod.4:21.

"And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt." Exod.7:3.

"And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses." Exod.9:12.

"And the LORD said unto Moses, go in unto Pharaoh, for I have hardened

his heart, and the heart of his servants, that I might shew these my signs before him." Exod.10:1.

"And Moses and Aaron did all these wonders before Pharaoh, and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land." Exod.11:10.

"And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the LORD." Exod.14:4.

"But Sihon king of Heshbon would not let us pass by him, for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as appeareth this day." Deut.2:30.

"There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon; all other they took in battle. For it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but that he might destroy them, as the LORD commanded Moses." Jos.11:19-20.

"If one man sin against another, the judge shall judge him, but if a man sin against the LORD, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the LORD would slay them." I Sam.2:25.

"Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun." II Sam.12:11.

"And again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah." II Sam.24:1.

"Wherefore the king hearkened not unto the people; for the cause was from the LORD, that he might perform his saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat." I Kings 12:15.

"Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee." Kings 22:23.

"Am I now come up without the LORD against this place to destroy it? The LORD said to me, go up against this land, and destroy it." II Kings 18:25.

"Thus saith the LORD, ye shall not go up, nor fight against your brethren; return every man to his house, for this thing is done of me. And they obeyed the words of the LORD, and returned from going against Jeroboam." II Chron.11:4.

"And the destruction of Ahaziah was of God by coming to Joram, for

when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the LORD had anointed to cut off the house of Ahab." II Chron.22:7.

"But Amaziah would not hear; for it came of God, that he might deliver them into the hand of their enemies, because they sought after the gods of Edom." II Chron.25:20.

"Behold, we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it, and it yieldeth much increase unto the kings whom thou hast set over us because of our sins; also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress." Neh.9:36-37.

"The LORD gave, and the LORD hath taken away; blessed be the name of the LORD." Job 1:21.

"He turned their heart to hate his people, to deal subtilly with his servants." Psal.105:25.

"Shall the axe boast itself against him that heweth therewith, or shall the saw magnify itself against him that shaketh it, as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood." Isa.10:15.

"Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy." Isa.54:16.

"O LORD, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance." Isa.63:17.

"He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." Jn.12:40.

"Cursed be he that doeth the work of the LORD deceitfully, and cursed be he that keepeth back his sword from blood." Jer.48:10.

"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Acts 2:23.

"For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." Acts 4:27-28.

"Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, why doth he yet find fault? For who hath resisted his will?" Rom.9:18-19.

"For God hath concluded them all in unbelief, that he might have mercy

upon all." Rom.11:32.

"But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." Gal.3:22.

"That no man should be moved by these afflictions, for yourselves know that we are appointed thereunto." I Thes.3:3.

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." Rom.8:29.

"For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing." I Pet.3:17.

"Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator." I Pet.4:19.

The Second Aphorism.

This self-same God from everlasting hath purposed and decreed in himself, to create all things at their seasons to his glory, but namely men, and that after two sorts altogether, divers the one from the other, to wit in such manner, that some whom it pleaseth him according unto his secret will, he maketh through mercy partakers of his glory, whom out of the word of God we do call vessels of honour, elect or chosen, sons of the promise, and predestinated or foreordained unto salvation; and in the other, whom also it pleaseth him to stir up to that end, he showeth his wrath and his power, that in them also he might be glorified, whom likewise we call vessels of dishonour and wrath, and inapt to every good work.

Proofs out of the Word of God.

"The LORD hath made all things for himself; yea, even the wicked for the day of evil." Prov.16:4.

"I will say to the north, give up; and to the south, keep not back, bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him." Isa.43:6-7.

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Eph.1:4-5.

"And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory." Rom.9:23.

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." Rom.8:29.

“Neither, because they are the seed of Abraham, are they all children; but, In Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed.” Rom.9:7-8.

“Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?” Rom.9:21.

“But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory.” I Cor.2:7.

“But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth, whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.” II Thes.2:13-14.

“Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ, grace unto you, and peace, be multiplied.” I Pet.1:2.

“And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth.” Exod.9:16.

“What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction.” Rom.9:22.

The Third Aphorism.

This Election and Choosing, or Predestination, and Foreordaining unto salvation being considered in the purpose of God itself, that is to say, the decree itself and purpose of electing or choosing, is the first fountain of the salvation of the sons of God, and doeth not spring, as some would have it, from the foreknowledge either of their faith, or works, but rather of that only, which is in the good pleasure of God itself, from the which afterward do both election or choosing, and also faith, and all good works spring.

Proofs out of the Word of God.

“And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt.” Deut.4:37.

“The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people, but because the LORD loved you, and because he would keep the oath which he had sworn unto yourfathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.” Deut.7:7-8.

“And Joshua said unto all the people, thus saith the LORD God of Israel, your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor, and they served other gods.” Jos.24:2.

“For they got not the land in possession by their own sword, neither did their own arm save them, but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.” Psal.44:3.

“Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit.” Jn.15:16.

“And when the Gentiles heard this, they were glad, and glorified the word of the Lord, and as many as were ordained to eternal life believed.” Acts 13:48.

“And he said, the God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.” Acts 22:14.

“For when we were yet without strength, in due time Christ died for the ungodly.” Rom.5:6.

“For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth. It was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.” Rom.9:11-18.

“And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.” Rom.9:23.

“What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.” Rom.11:7.

“For who maketh thee to differ from another, and what hast thou that thou didst not receive, now if thou didst receive it, why dost thou glory, as if thou hadst not received it?” I Cor.4:7.

“According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.” Eph.1:4-5.

“In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.” Eph.1:11.

“For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” Eph.2:10.

“Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.” Col.1:12.

“Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.” II Tim.1:9.

The Forth Aphorism.

Therefore the Scripture as often as it will strengthen the sons of God with assured hope, stayeth not either in the testimonies or witnesses of the second causes, that is to say, in the fruits of faith, nor yet in the second and next causes themselves, to wit, faith and vocation, or calling, but ascendeth or climeth up unto Christ himself, in whom notwithstanding as in the Head, we are in very deed elect and adopted, and afterward goeth up even unto that everlasting purpose, which God hath purposed in no other than in himself.

Proofs out of the Word of God.

“Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” Matt.25:34.

“And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day.” Jn.6:40.

“And when the Gentiles heard this, they were glad, and glorified the word of the Lord, and as many as were ordained to eternal life believed.” Acts 13:48.

“It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.” Jn.6:45.

“For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.” Rom.8:29.

“That is, they which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed.” Rom.9:8.

“For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.” Rom.9:11.

“So then it is not of him that willeth, nor of him that runneth, but of God

that sheweth mercy.” Rom.9:16.

“And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.” Rom.9:23.

“According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.” Eph.1:4-5.

“Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself.” Eph.1:9.

“In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.” Eph.1:11.

“Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity.” II Tim.2:19.

“But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory.” I Cor.2:7.

“But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God.” I Cor.2:10.

“But with the precious blood of Christ, as of a lamb without blemish and without spot, who verily was foreordained before the foundation of the world, but was manifest in these last times for you.” I Pet.1:19-20.

The Fifth Aphorism.

Also when there is entreated of the destruction of the reprobates or offcasts, albeit the whole fault remain within themselves, yet sometimes, as often as it is so needful, the Spirit of God to make known the riches of his glory upon the vessels of mercy, and his excellent power and also gentleness the better by comparison, lifteth us up even unto that high mystery, which in order goeth before all the causes of their damnation. Of which secret, doubtless there is no other cause known unto men besides his righteous will, the which we ought reverently to receive, as coming undoubtedly from him, who is naturally just, and can no other way be regarded of men, nor of any other.

Proofs out of the Word of God.

“O Israel, thou hast destroyed thyself; but in me is thine help.” Hos.13:9.

“And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.” Jn.3:19.

“And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.” Rom.9:23.

“And in very deed for this cause have I raised thee up, for to shew in thee

my power; and that my name may be declared throughout all the earth.”
Exod.9:16.

“The LORD hath made all things for himself, yea, even the wicked for the day of evil.” Prov.16:4.

“For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.” Rom.9:11.

“I have loved you, saith the LORD. Yet ye say, wherein hast thou loved us? Was not Esau Jacob’s brother, saith the LORD; yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.” Mal.1:2-3.

NOTE: “I have loved Jacob, but hated Esau.” Where he doth not only say, that Esau before he had done any good, was ordained unto hatred, for after this sort he might seem to touch none but actual sins, {as they say,} or unbelief, but faith plainly, before he was born. By which words he excludeth or shutteth out from the cause of hatred, original sin also, and whatsoever in the person of Esau might be reckoned from his very birth. Therefore whereas a little after he bringeth in the reprobates or offcasts prating here against, he doth not attribute unto them such like kind of speech, why doth not God bear the same hatred towards others also, forasmuch as they are born in the same corruption, that we are? I say, there is no such thing read in the word of the Apostle, but he setteth this their exception against it, who shall withstand his will? For hereupon man’s reason gathereth, that they are unworthily condemned. Neither doth Paul answer, that God did so will it, because he did foresee that they would be corrupted, and so that the cause of the decree was grounded upon their wickedness, {which defense was plain and ready, if it had been true,} but whilst he confesseth that it so pleased God, and that it was not in their will to change it, doubtless he abateth the pride of man’s wisdom, that it may reverently esteem of the secrets of God, as is most meet; but the elect or chosen he exhorteth to behold the grace of God, the which he setteth forth with such comparison. So therefore must other testimonies be expounded, in the which we go up unto the highest will of God, which is the only rule of justice.

“Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.” Isa.54:16.

“No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day.” Jn.6:44.

“But ye believe not, because ye are not of my sheep, as I said unto you.”
Jn.10:26.

“Therefore they could not believe, because that Esaias said again, he hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.” Jn.12:39-40.

“And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient, whereunto also they were appointed.” I Pet.2:8.

“For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.” Jud.1:4.

The Sixth Aphorism.

For we must make a difference between the purpose of reprobating or offcasting, and between reprobation or offcasting itself. For the mystery or secret of that, God would have to be hid from us; but of this, and of the destruction also that dependeth or hangeth upon it, we have causes expressed in the Word of God, to wit, the corruption, unbelief and sin {the which are necessary, or must needs be in respect of the falling out of them} of the vessels made unto dishonour.

Proofs out of the Word of God.

“Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness.” II Thes.2:9-12.

“Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear.” Rom.11:20.

“But if our gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.” II Cor.4:3-4.

“Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected, for he found no place of repentance, though he sought it carefully with tears.” Heb.12:16-17.

The Seventh Aphorism.

So when as the question of the sorting of the causes of salvation into degrees, and placing of them, as it were in a certain row or order, in the

salvation of the elect, we do distinguish or make a difference between the purpose of electing or choosing, the which God hath decreed in himself, and the election or choosing itself, the which is ordained in Christ, so that this purpose of God in the row and order of causes goeth before this election, and all other things which follow after.

Proofs out of the Word of God.

“Moreover whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified.” Rom.8:30.

“According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.” Eph.1:4-5.

THE THIRD CHAPTER.

Of the execution or fulfilling of the everlasting counsel, in that which is common both to the elect or chosen, and also to the reprobate or offcasts.

The First Aphorism.

The Lord to the end that he might execute or fulfil that everlasting counsel unto his glory, prepared himself a way according unto his infinite or endless wisdom, which is common both to them which were to be chosen, and also to them which were to be offcasts. For when as he had determined to show forth a notable example of his mercy, in the salvation of the chosen; and also to make manifest his just judgment, in condemning the offcasts, it was of necessity that he should shut up both of them under contumacy or disobedience and sin, that he might have mercy on all the believers, that is, on the elect or chosen, {for faith is a gift of God peculiar or proper unto the elect,} and contrariwise, that he might find matter of just damnation in those, unto whom it is given neither to believe, neither yet to know the mysteries or secrets of God.

Proofs out of the Word of God.

“For God hath concluded them all in unbelief, that he might have mercy upon all.” Rom.11:32.

“But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.” Gal.3:22.

“And when the Gentiles heard this, they were glad, and glorified the word of the Lord, and as many as were ordained to eternal life believed.” Acts 13:48.

“For by grace are ye saved through faith; and that not of yourselves, it is

the gift of God.” Eph.2:8.

“And that we may be delivered from unreasonable and wicked men, for all men have not faith.” II Thes.3:2.

“Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God’s elect, and the acknowledging of the truth which is after godliness; in hope of eternal life, which God, that cannot lie, promised before the world began.” Tit.1:1- 2. “For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.” Phil.1:29.

“But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.” Gal.3:22.

“He answered and said unto them, because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.” Matt.13:11.

“But though he had done so many miracles before them, yet they believed not on him, that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, he hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.” Jn.12:37-40.

The Second Aphorism.

This therefore he did with such wisdom, that the whole fault of the reprobates or offcasts damnation resteth in themselves; and that the whole praise of the salvation of the elect or chosen, is wholly to be referred unto his mercy; for he did not create man in sin, {for so, which God forbid, should he himself have been the Author of sin, and of his justice he might not punish it,} but rather he made him after his own Image, that is, in cleanness and holiness.

Proofs out of the Word of God.

“So God created man in his own image, in the image of God created he him; male and female created he them.” Gen.1:27.

“And that ye put on the new man, which after God is created in righteousness and true holiness.” Eph.4:24.

The Third Aphorism.

He afterwards constrained by none at all, and driven also by no necessity of concupiscence or lust, as concerning his will, {for as yet it was not bound unto sin,} of his own accord, and freely rebelling against God, bequeathed himself unto sin, and unto both deaths, that is, of body and soul.

Proofs out of the Word of God.

“But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.” Gen.2:17.

“Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.” Rom.7:20.

“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” Rom.5:12.

The Fourth Aphorism.

Yet we must confess that this fall of man happened not by chance, when as the providence of God is stretched forth even unto the very smallest things, neither can anything be said to come to pass, God not knowing of it, or else altogether winking at it, for so thinking {the which God forbid} we must be of the opinion of the Epicureans, who were a sort of philosophers that amongst other of their opinions held that God hath no care nor keep of the things which are done in the world.

Proofs out of the Word of God.

“Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered.” Matt.10:29-30.

“The lot is cast into the lap; but the whole disposing thereof is of the LORD.” Prov.16:33.

The Fifth Aphorism.

Neither yet did it happen, by any bare, and idle permission or suffering, which is severed from his will and decree, for when as he hath ordained the end, it must needs be also, that he hath appointed the causes leading unto that end, unless we will affirm that the same end came to pass either at all adventures or else by causes ordained by some other god, after the opinion of the Manichees. Moreover, it cannot be once so much as thought that anything comes to pass against the will of God, and whether he will or no, but that with great ungodliness, we must deny him to be almighty, the which thing Augustine hath plainly noted. It doeth therefore remain that this fall did in such sort issue from the willing motion, or stirring of Adam, as that yet it happened not against the will of God, whom after a certain wonderful and inconceivable manner it pleaseth, that even the same thing, which he doth not allow in that it is sin, cometh not to pass without his will; and that, as we have said before, that he should show the riches of his glory upon the vessels of mercy, and declare his wrath and power in those vessels which he hath made therefore, that he might set forth his glory by their just damnation. For neither is the salvation of the elect or chosen, nor yet the damnation of the reprobates or offcasts, the last end of the council of

God, but the setting forth of his glory, as well in saving them of mercy, as in condemning these by his just judgment.

Proofs out of the Word of God.

“Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction.” Rom.9:21-22.

“And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient, whereunto also they were appointed.” I Pet.2:8.

“And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth.” Exod.9:16.

“The LORD hath made all things for himself; yea, even the wicked for the day of evil.” Prov.16:4 “Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.” Isa.54:16.

“For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth; it was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.” Rom.9:11-18.

The Sixth Aphorism.

Therefore that we may avoid these blasphemies, into the which the weakness of man’s wit doth draw us, let us confess, that the corruption of the chief workmanship made by God, came to pass neither by chance, nor yet without his will, who of his incomprehensible or inconceivable wisdom, maketh and ordereth all things to his glory; let us nevertheless grant, albeit the judgment of man wrestle never so much against it, the which in the beginning was both compassed about with certain boundaries, and was also afterward miserably corrupted or made ill, that the whole fault of destruction resteth in man, because that between that secret and inconceivable will of God, and the same corruption of mankind, which properly is the true and

the first original or beginning of the destruction of the reprobates or offcasts, the will of that first man cometh in, the which will, whereas it was created good, of his own accord depraved or made itself naught, and therefore made open an entry unto the just judgment of God to destroy all those, whom he will not vouchsafe to show his mercy unto. Now if these pleading again do object, that they could not be against this will of God, well, let us let them alone unto their own destruction to reason against him, who will easily defend his own righteousness against their foolish quarrelings. Let us rather reverence that thing which is above the reach of our wit, and turn all the conceits and imaginations of our mind to the setting forth of his mercy, which of his own only goodness hath saved us, being no less wicked and worthy of any kind of punishment, than they are.

Proofs out of the Word of God.

“As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.” Rom.9:13-15.

“Thou wilt say then unto me, why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus?” Rom.9:19-20.

THE FOURTH CHAPTER.

By what order of causes God hath opened the way to declare his election, and in some part to execute or perform it.

The First Aphorism.

Now when as God had determined those former things with himself, as we have said, afterwards in the next, and yet eternal or everlasting rule of causes, as all things are present unto him, he severally ordained all those degrees or steps, by the which he would lift up into his kingdom, those of his which were to be chosen. Therefore because he is in such wise merciful, that in the meanwhile, he neither ought, nor can forget his justice, first of all there must needs have been some one ordained to be a mediator, by whom man might be wholly restored into his former estate, and that of free mercy which should appear in the salvation of his elect. But man besides that he is more weak than that he can sustain or bear the force of God's wrath, doth also so please himself in that his most miserable blindness, that he seeth it not, as being wholly brought into slavery and bondage unto the kingdom of sin, insomuch that the Law of God turneth unto him unto death, so far of is it that he should be able there to set himself at liberty, or else to satisfy or

make answer unto the Law of God, even in the very least point.

Proofs out of the Word of God.

“Jesus said unto them, if ye were blind, ye should have no sin, but now ye say, we see; therefore your sin remaineth.” Jn.9:41.

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.” Rom.1:18.

“Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves.” Rom.1:24.

“For we know that the law is spiritual, but I am carnal, sold under sin.” Rom.7:14.

“Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.” Eph.2:3.

“But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned.” I Cor.2:14.

“But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away, how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.” II Cor.3:7-9.

“And the commandment, which was ordained to life, I found to be unto death.” Rom.7:10.

The Second Aphorism.

God therefore, the gentlest Father of the elect and chosen, tempering that his justice with infinite or endless mercy, appointed his only Son of the same substance with him, and also God everlasting, who at the time appointed should be made a very, or true man.

Proofs out of the Word of God.

“Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost.” Matt.1:20.

“The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.” Lk.1:35.

“And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.” Jn.1:14.

“But when the fulness of the time was come, God sent forth his Son,

made of a woman, made under the law." Gal.4:4.

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us; that which we have seen and heard declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father, and with his Son Jesus Christ." I Jn.1:1-3.

"Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh." Rom.1:3.

"To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." II Cor.5:19.

"Who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." Phil.2:6-7.

"For in him dwelleth all the fulness of the Godhead bodily." Col.2:9.

The Third Aphorism.

First, that two natures being joined together into one Jesus Christ, that whole corruption of man might be wholly repaired and amended in one man.

Proofs out of the Word of God.

"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Rom.8:3.

The Fourth Aphorism.

Secondly, which might fulfil all righteousness, and might be both able enough to sustain or bear the judgment of his Father, and also be an High Priest, worthy enough to pacify his Heavenly Father, dying righteous, for the unrighteous, and by his obedience doing away the stubbornness of Adam, and cleansing all the iniquities of us all, being laid upon his shoulders.

Proofs out of the Word of God.

"And Jesus answering said unto him, suffer it to be so now, for thus it becometh us to fulfil all righteousness." Matt.3:15.

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil." Matt.5:17.

"Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Rom.5:18.

"But of him are ye in Christ Jesus, who of God is made unto us wisdom,

and righteousness, and sanctification, and redemption.” I Cor.1:30.

The Fifth Aphorism.

Finally, that with one oblation or offering of his own self, he might sanctify or make holy all them that were to be chosen, destroying and burying sin in them, by the communicating or imparting of his death and burial with them, and quickening them into a new life by his resurrection, or rising again, insomuch that they do also find more in Christ, than they lost in Adam.

Proofs out of the Word of God.

“Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him; and with his stripes we are healed.” Isa.53:4-5.

“He shall see of the travail of his soul, and shall be satisfied, by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.” Isa.53:11.

“Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.” Rom.3:25.

“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.” Acts 20:28.

“And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprieveable in his sight.” Col.1:20-22.

“For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.” Rom.5:19.

“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness, by whose stripes ye were healed.” I Pet.2:24.

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.” I Pet.3:18.

“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” II Cor.5:21.

“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into

death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.” Rom.6:3-5.

“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.” Col.3:1.

“Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.” Col.2:12.

“Sanctify them through thy truth, thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.” Jn.17:17-19.

“For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” Heb.9:13- 14, “For by one offering he hath perfected for ever them that are sanctified.” Heb.10:14.

“And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.” Rom.5:11.

“And not as it was by one that sinned, so is the gift, for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man’s offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.” Rom.5:16-17.

“Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound.” Rom.5:20.

The Sixth Aphorism.

And least this remedy should be void and of none effect, the Lord withal, decreed to give this his Son unto them, whom, as we have said, he ordained from everlasting unto salvation, and in like manner to give them unto his Son, that when as he shall be in them, and they in him, they might be made perfect into one, by those degrees or steps, which do hereafter follow.

Proofs out of the Word of God.

“He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” Rom.8:32.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” Jn.3:16.

“As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.” Jn.17:2.

“I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.” Jn.17:6-8.

“And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name, those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.” Jn.17:11-12.

“I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” Jn.17:23.

The Seventh Aphorism.

For first at what time it pleaseth him to reveal and open that secret ordained from everlasting, at that time, I say, in which they think not of these things, as men that are very blind, and yet notwithstanding, they think that they do most sharply see, whereupon assured destruction hangeth over their heads, behold at unawares and suddenly he setteth before their eyes the great danger that they are in, and that they may be the more pressed for a witness unto their conscience, lying as it were buried and consumed, he joineth thereunto the preaching of his Law, adding examples of his judgments, that they should be afraid and tremble at the remembrance of their sins; yet doth he not this for this intent, that they should remain in this fear and trembling, but rather that turning to behold the greatness of the danger, which compasses them about, they should fly unto that only Mediator Jesus Christ; wherefore God layeth before us the heinousness of our sins and the danger like to ensue thereon, not to drive us to desperation, but to make us run unto Christ.

Proofs out of the Word of God.

“And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” Gen.3:15.

“And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.” Gen.22:18.

“Whom God hath set forth to be a propitiation through faith in his

blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.” Rom.3:25.

“Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began.” Rom.16:25.

“But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory.” I Cor.2:7.

“But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.” Gal.4:4.

“Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself, that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.” Eph.1:9-10.

“Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints.” Col.1:26.

“Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.” II Tim.1:9-10.

“In hope of eternal life, which God, that cannot lie, promised before the world began; but hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour.” Tit.1:2.

“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot, who verily was foreordained before the foundation of the world, but was manifest in these last times for you.” I Pet.1:18-20.

“And Joshua said unto all the people, thus saith the LORD God of Israel, your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor; and they served other gods. And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.” Jos.24:2-3.

“Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness; yea, I sware unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine.” Ezek.16:8.

“I am sought of them that asked not for me; I am found of them that

sought me not, I said, Behold me, behold me, unto a nation that was not called by my name.” Isa.65:1.

“Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, by grace ye are saved.” Eph.2:3-5.

“Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world, but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.” Eph.2:11-13.

“For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.” Rom.5:10.

“Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.” I Pet.2:10.

“Jesus said unto them, if ye were blind, ye should have no sin, but now ye say, we see; therefore your sin remaineth.” Jn.9:41.

“And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.” Jn.3:19.

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.” Rom.1:18.

“Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another.” Rom.2:15.

“Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.” Acts 14:17.

“For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves.” Rom.2:14.

“Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.” Acts 14:17.

“What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law, for I had not known lust, except the law had said, thou shalt not covet.” Rom.7:7.

“For there is one God, and one mediator between God and men, the man Christ Jesus.” I Tim.2:5.

“In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.” II Tim.2:25.

“Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins.” Acts 2:37-38.

“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.” I Jn.2:1.

The Eight Aphorism.

Therefore after that severe or sharp preaching of the Law, he setteth forth unto them the grace and gentleness of the Gospel, yet adding this promise, believing in Christ, who alone can deliver them from condemnation, and give unto them power and right to obtain the heavenly inheritance.

Proofs out of the Word of God.

“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” Jn.1:12.

“He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life; but the wrath of God abideth on him.” Jn.3:36.

“For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.” Rom.1:16.

“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.” Rom.8:1.

“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.” I Jn.2:1.

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” Rom.5:1.

The Ninth Aphorism.

And because all these things should be done in vain, if God did set forth these secrets unto men, only by the outward preaching of his word written and openly published in the Church of God, {which notwithstanding is the ordinary and special necessary instrument, whereby Jesus Christ is communicated or imparted unto us,} therefore when as he hath to do with his elect and chosen, together with the outward preaching of the word, he

joineth the inward power of the Holy Spirit, which doeth not, as Sophisters do suppose, repair or renew the remnants of their free will, for whatsoever freewill is left unto us, it doeth consist or lie in this, that we sin willingly, shunning God, hate him; yea, and moreover can neither hear him, nor believe him, nor acknowledge the gift of God, no nor once so much as think any good thing, and to be short that we be wholly subject unto wrath, and the curse; but contrariwise, rather turneth their stony hearts into flesh, draweth, teacheth, lighteth their eyes, openeth their sense, heart, ears, and understanding.

Proofs out of the Word of God.

“But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach.” Rom.10:8.

“So then faith cometh by hearing, and hearing by the word of God.” Rom.10:17.

“And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.” II Cor.5:18-19.

“Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.” Jas.1:18.

“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass...and this is the word which by the gospel is preached unto you.” I Pet.1:23-25.

“And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us, whose heart the Lord opened, that she attended unto the things which were spoken of Paul.” Acts 16:14.

“Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself.” Eph.1:9.

“To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.” Col.1:27.

“For when ye were the servants of sin, ye were free from righteousness.” Rom.6:20.

“No man can come to me, except the Father which hath sent me draw him, and I will raise him up at the last day.” Jn.6:44.

“And he said, therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.” Jn.6:65.

“For if, when we were enemies, we were reconciled to God by the death

of his Son, much more, being reconciled, we shall be saved by his life.” Rom.5:10.

“Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be.” Rom.8:7.

“He that is of God heareth God’s words, ye therefore hear them not, because ye are not of God.” Jn.8:47.

“Who hath believed our report, and to whom is the arm of the LORD revealed?” Isa.53:1.

“He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.” Jn.12:40.

“He answered and said unto them, because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.” Matt.13:11.

“Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.” Matt.13:13.

“Jesus answered and said unto him, verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.” Jn.3:3.

“Jesus answered and said unto her, if thou knewest the gift of God, and who it is that saith to thee, give me to drink; thou wouldest have asked of him, and he would have given thee living water.” Jn.4:10.

“But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned.” I Cor.2:14.

“Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God.” II Cor.3:5.

“And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.” Eph.2:1-2.

“And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh.” Ezek.11:19.

“Create in me a clean heart, O God; and renew a right spirit within me.” Psal.51:10.

“It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.” Jn.6:45.

“The entrance of thy words giveth light; it giveth understanding unto the simple.” Psal.119:130.

“That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him, the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.” Eph.1:17-18.

“The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back.” Isa.50:5.

“Open thou mine eyes, that I may behold wondrous things out of thy law.” Psal.119:18.

“Thy hands have made me and fashioned me, give me understanding, that I may learn thy commandments.” Psal.119:73.

“For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding.” Col.1:9.

The Tenth Aphorism.

And first this spirit in the elect or chosen causeth that they be touched in deed with the feeling of that their calamity or misery; secondly it createth faith in them, that they may be able to believe and embrace those truths annexed or knit unto the preaching of the Gospel. Now this faith is after a manner twofold. The one, by the which Christ is generally and universally known, to wit by the which we do give assent unto the history of Christ, and unto the prophecies written of him, which faith is also sometimes granted to the very reprobates or offcasts. Another, which is only proper and peculiar unto the elect or chosen, standeth in this, that we apply unto ourselves as our own, Christ as set forth in the fulness of his grace, and be every one of us made assured of our election, which in deed afore time from everlasting was hidden in the secret of God, but was afterward declared unto us, partly by the inward testimony or witness of our conscience through the Spirit of God being joined unto the external or outward preaching, {true faith laying hold of our justification in Christ,} and partly also by the power and efficacy or virtue of the same Spirit, which bringeth to this point every one of the elect or chosen, being set at liberty from the bondage of sin, that they begin to will and to do the things which are of God.

Proofs out of the Word of God.

“Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh, I was ashamed, yea, even confounded, because I did bear the reproach of my youth.” Jer.31:19.

“Then opened he their understanding, that they might understand the scriptures.” Lk.24:45.

“And a certain woman named Lydia, a seller of purple, of the city of

Thyatira, which worshipped God, heard us, whose heart the Lord opened, that she attended unto the things which were spoken of Paul.” Acts 16:14.

“But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him, even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.” I Cor.2:10-12.

“For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.” I Cor.2:16.

“Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints, to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.” Col.1:26-27.

“Cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him, the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.” Eph.1:16-18.

“And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.” I Jn.3:24.

“And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.” I Jn.5:20.

“For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God.” Rom.8:15-16.

“And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.” Gal.4:6.

“For as many as are led by the Spirit of God, they are the sons of God.” Rom.8:14.

“In this the children of God are manifest, and the children of the devil, whosoever doeth not righteousness is not of God, neither he that loveth not his brother.” I Jn.3:10.

“Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent

the Son to be the Saviour of the world." I Jn.4:13-14.

"For it is God which worketh in you both to will and to do of his good pleasure." Phil.2:13.

"Being then made free from sin, ye became the servants of righteousness." Rom.6:18.

The Eleventh Aphorism.

These are therefore the degrees or steps, by which it pleaseth the Lord freely to create in his elect or chosen that precious and peculiar gift of faith, whereby they may lay hold on their salvation in Christ. But because faith is only begun in us, to the end we may be able, not only to persevere or continue in it, but also to profit, which thing is altogether necessary, for this cause first of all, we are initiated or entered as it were into Religion, by the ordinance of Baptism; moreover, besides the hearing of the word, that faith is again sealed in us by the ordinance of the Lord's Supper; of the which ordinances this verily is the chief end, that they are certain and effectual seals and also charters of the faithful communicating or partaking with Christ, who is made unto them wisdom, righteousness, sanctification and redemption. Wherefore it is very often rehearsed in Paul, that we being justified or made righteous by faith have peace.

Proofs out of the Word of God.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mk.16:16.

"Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38.

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom.6:3-4.

"For as many of you as have been baptized into Christ have put on Christ." Gal.3:27.

"And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised, that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also." Rom.4:11.

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Col.2:12.

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of

water by the word.” Eph.5:25-26.

“The like figure whereunto even baptism doth also now save us, {not the putting away of the filth of the flesh, but the answer of a good conscience toward God,} by the resurrection of Jesus Christ.” I Pet.3:21.

“The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?” I Cor.10:16.

“But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.” I Cor.1:30.

“But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe, for there is no difference.” Rom.3:21-22.

“Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.” Rom.3:24-25.

“For if Abraham were justified by works, he hath whereof to glory; but not before God.” Rom.4:2.

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” Rom.5:1.

The Twelfth Aphorism.

For whosoever hath obtained the gift of true faith, the same also trusting unto the like liberality of God, ought in deed to be careful for perseverance or continuance to the end, but not to stand in doubt of the same, but rather in all kind of temptations and afflictions to call upon God, with assured hope to obtain that which he asketh, so far forth as is expedient or meet, forasmuch as he knoweth himself to be the son of God, who cannot deceive him. Furthermore, he doth never go so far astray out of the right way, but that through the benefit of the same grace, at length he cometh into the way again.

But, be it that sometimes faith lie buried in the chosen for a season, insomuch that it may seem to be wholly extinguished or quenched, to wit, that thereby they may know their own imbecility or weakness; yet it never goeth so far away, that the love of God and their neighbour is utterly plucked out of their minds. For no man is justified or made righteous in Christ, but he is also sanctified or made holy in him; yea, and moreover is created unto good works, the which the Lord hath ordained, that we should walk in them.

Proofs out of the Word of God.

“God is not a man, that he should lie; neither the son of man, that he

should repent; hath he said, and shall he not do it, or hath he spoken, and shall he not make it good?" Num.23:19.

"Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the LORD forever." Psal.23:6.

"The LORD is my light and my salvation; whom shall I fear, the LORD is the strength of my life; of whom shall I be afraid?" Psal.27:1.

"Though an host should encamp against me, my heart shall not fear, though war should rise against me, in this will I be confident." Psal.27:3.

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." Jn.6:37.

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Jn.17:15.

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." Jn.10:28-29.

"By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also, knowing that tribulation worketh patience; and patience, experience; and experience, hope, and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom.5:2-5.

"Thou standest by faith. Be not highminded, but fear." Rom.11:20.

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." I Cor.2:12.

"For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ." I Cor.2:16.

"Wherefore let him that thinketh he standeth take heed lest he fall." I Cor.10:12.

"Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself." Eph.1:9.

"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Phil.1:6.

"Faithful is he that calleth you, who also will do it." I Thes.5:24.

"Now he which stablisheth us with you in Christ, and hath anointed us, is God." II Cor.1:21.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb.4:16.

"Let us draw near with a true heart in full assurance of faith, having our

hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; for he is faithful that promised.” Heb.10:22-23.

“But let him ask in faith, nothing wavering.” Jas.1:6.

“And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us, and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.” I Jn.5:14-15.

“If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.” I Jn.1:8-10.

“But I have prayed for thee, that thy faith fail not, and when thou art converted, strengthen thy brethren.” Lk.22:32.

“Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil, whosoever doeth not righteousness is not of God, neither he that loveth not his brother.” I Jn.3:9-10.

“What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?” Rom.6:1-2.

“If a man say, I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?” I Jn.4:20.

“Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations, that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ, whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory, receiving the end of your faith, even the salvation of your souls.” I Pet.1:5-9.

“According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.” Eph.1:4.

“For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” Eph.2:10.

The Thirteenth Aphorism.

This therefore is the way whereby God ordaineth those of his elect or

chosen unto the full execution or performance of his counsels, whom it pleaseth him to bring up amongst men, so long till they grow up to full age. But as touching those whom he calleth out unto his kingdom, being yet scarce born, or in their first years, the way is more compendious or shorter. For when as he comprehendeth in his free covenant, whereof Christ is Mediator, not only the faithful, but also their posterity unto a thousand generations, so that he doeth plainly pronounce it to be holy, there is no doubt but that he hath given the children of holy men, which pertain unto his election {whom he alone doth know} unto his Son, who surely will not cast forth these also.

Proofs out of the Word of God.

“And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.” Gen.17:7.

“And shewing mercy unto thousands of them that love me, and keep my commandments.” Exod.20:6.

“For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.” I Cor.7:14.

“All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.” Jn.6:37.

THE FIFTH CHAPTER.

In what order the Lord doeth begin to execute or fulfil, and in deed effectually to declare his counsel of Reprobation or Offcasting.

The First Aphorism.

It may easily be understood by those things which we have said before how the Lord doeth bring to pass, that they may go unto their own place, whom he hath created therefore, that he might be glorified in their just condemnation. For like as Christ the second Adam from heaven, is the foundation and whole substance of the salvation of the elect or chosen, so also the first Adam from the earth, because he fell, is therefore the first causer of hatred and destruction, the which shall come upon the reprobates or offcasts.

Proofs out of the Word of God.

“That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.” Acts 1:25.

“What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction.” Rom 9:22.

“Then shall he say also unto them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.” Matt.25:41.

“Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.” Rom.5:18.

“For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.” I Cor.15:21-22.

The Second Aphorism.

For when as the Lord, being moved thereunto with such causes as he alone knew, had purposed to create them to this end, that he might show forth his wrath and power in them, with all he ordained as it were by degrees and steps, those causes, by the which it should come to pass that the whole blame of their destruction should lie in themselves, according as we have showed before. Man therefore falling willingly and of his own accord into that miserable estate, the Lord who worthily hateth the reprobate or offcasts, forasmuch as they are corrupt, sheweth forth his just anger upon some of them, so soon as they are born.

Proofs out of the Word of God.

“For the scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.” Rom.9:17.

“What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction.” Rom.9:22.

“Thou shalt not bow down thyself to them, nor serve them, for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.” Exod.20:5.

“Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.” Eph.2:3.

“Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of him that was to come.” Rom.5:14.

The Third Aphorism.

But in them that are grown to full age, he observes or useth two other ways, altogether diverse and contrary one to the other, for he vouchsafes not some once this much favour, as to hear anything at all of Christ, in whom

alone is salvation, but letteth them go in their own ways, and to make haste unto assured destruction. For such testimonies or witnesses of his Godhead, as he hath left unto them, are of force only thus far, that they have nothing to pretend or allege for their excuse, yet through their own fault, forasmuch as this their self-same ignorance and sluggishness, in which they are, is a punishment of that same corruption wherein they were born. And truly whatsoever they can see in matters touching God, by this light or rather darkness of nature, albeit they did not faint in the middle of their race, yet it is such, as it can by no means be sufficient unto salvation. For it is necessary unto salvation that we know God not only as God, but also as a Father in Christ, the which secret flesh and blood doeth not reveal or open, but the Son himself, to those only whom he hath received of his Father.

Proofs out of the Word of God.

“And she shall bring forth a son, and thou shalt call his name JESUS, for he shall save his people from their sins.” Matt.1:21.

“Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved.” Acts 4:12.

“Who in times past suffered all nations to walk in their own ways. Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.” Acts 14:16-17.

“Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves, who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever.” Rom.1:24-25.

“Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world, but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.” Eph.2:11-13.

“Because that which may be known of God is manifest in them; for God hath shewed it unto them.” Rom.1:19.

“Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.” Acts 14:17.

“That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us, for in him we live, and move, and have our being; as certain also of your own poets have said, for we

are also his offspring.” Acts 17:27-28.

“For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.” Rom.1:20.

“For as many as have sinned without law shall also perish without law, and as many as have sinned in the law shall be judged by the law.” Rom.2:12.

“Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools.” Rom.1:21-22.

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” Jn.17:3.

“He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life; but the wrath of God abideth on him.” Jn.3:36.

“And Jesus answered and said unto him, blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.” Matt.16:17.

“Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” Jn.1:13.

The Fourth Aphorism.

But of some the fall is greater, to wit, of them whom he vouchsafes in deed to have the external or outward preaching of the word, but they being called, yet neither will nor can answer, for that they do so please themselves in their own blindness, that they say they see? Unto whom also it is not given to embrace the spirit of truth, and to believe, therefore albeit their stubbornness be necessary, yet is it willing or of their own accord; whereof it comes to pass that being bidden unto the feast, they refuse to come, insomuch that the word of life is unto them foolishness and a stumbling block, yea finally, a deadly savour unto death.

Proofs out of the Word of God.

“And that servant, which knew his lord’s will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.” Lk.12:47.

“For many are called, but few are chosen.” Matt.22:14.

“O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!” Lk.13:34.

“Saying, if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.” Lk.19:42.

“But thou shalt say unto them, this is a nation that obeyeth not the voice of the LORD their God, nor receiveth correction, truth is perished, and is cut off from their mouth.” Jer.7:28.

“Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof, I also will laugh at your calamity; I will mock when your fear cometh.” Prov.1:24-26.

“Jesus said unto them, if ye were blind, ye should have no sin, but now ye say, we see; therefore your sin remaineth.” Jn.9:41.

“Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him; for he dwelleth with you, and shall be in you.” Jn.14:17.

“Therefore they could not believe, because that Esaias said again, he hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.” Jn.12:39-40.

“And that we may be delivered from unreasonable and wicked men, for all men have not faith.” II Thes.3:2.

“He answered and said unto them, because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.” Matt.13:11.

“Then said he unto him, a certain man made a great supper, and bade many.” Lk.14:16.

“For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.” I Cor.1:18.

“But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.” I Cor.1:23-24.

“For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish, to the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?” II Cor.2:15-16.

The Fifth Aphorism.

There are others besides these, whose understanding he stirreth up to perceive and believe the things which they hear, but this is wrought by that general faith, wherewith all the devils also being endued, do notwithstanding tremble.

Proofs out of the Word of God.

“Thou believest that there is one God; thou doest well, the devils also believe, and tremble.” Jas.2:19.

The Sixth and Seventh Aphorism.

Last of all, they which are of all men most unhappy, do also climb the higher, that they may have the greater fall, for by the benefit of a certain grace they are entered thus far, that they are also somewhat moved to taste of the heavenly gift, insomuch that for a time, having received the seed, they do seem to be planted in the Church of God, and do also show unto others the way to salvation. But this is certain that, that spirit of adoption, which we said to be proper unto them which are never cast forth, and which are written in the secret of the people of God, was never communicated or imparted to them, for if they were of the elect or chosen, they should doubtless remain with the elect or chosen. All these therefore, because necessarily, but yet voluntarily, or willingly, as they who are under the kingdom of sin, do turn again unto their vomit, and fall from faith, and are therefore pulled up by the root, to be cast into the fire. They are forsaken {I say} of God, who being moved with his own will, the which no man can withstand, and with their corruption and wickedness notwithstanding, doeth harden them, making fat their heart, stopping their ears, and finally blindeth their eyes, and for the performance of this thing, useth partly their own evil lusts, whereunto he giveth them up to be governed, partly by that same spirit of lying, which keepeth them bound in chains, to wit, because of their corruption, out of the which, as out of a certain spring, there issued out a continual stream of infidelity or unbelief, ignorance, and iniquity; whereof it comes to pass that they having made shipwreck, as touching faith, can never escape the day appointed for their destruction, that God may be glorified in their just damnation.

Proofs out of the Word of God.

“For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.” Heb.6:4- 6.

“Then Simon himself believed also, and when he was baptized, he continued with Philip.” Acts 8:13.

“Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry.” Acts 1:16-17.

“All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.” Jn.6:37.

“And mine hand shall be upon the prophets that see vanity, and that divine lies; they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord GOD.” Ezek.13:9.

“They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us, but they went out, that they might be made manifest that they were not all of us.” I Jn.2:19.

“Jesus answered them, verily, verily, I say unto you, whosoever committeth sin is the servant of sin.” Jn.8:34.

“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” Rom.5:12.

“For when ye were the servants of sin, ye were free from righteousness.” Rom.6:20.

“For we know that the law is spiritual, but I am carnal, sold under sin.” Rom.7:14.

“Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be.” Rom.8:7.

“But it is happened unto them according to the true proverb, the dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.” II Pet.2:22.

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.” I Tim.4:1.

“Thou wilt say then unto me, why doth he yet find fault? For who hath resisted his will?” Rom.9:19.

“Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness.” II Thes.2:9-12.

“And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.” Jn.3:19.

“O LORD, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants’ sake, the tribes of thine inheritance.” Isa.63:17.

“And the LORD said unto Moses, when thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand, but I will harden his heart, that he shall not let the people go.” Exod.4:21.

“Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.” Isa.6:10.

“For God hath concluded them all in unbelief, that he might have mercy upon all.” Rom.11:32.

“And Pharaoh hardened his heart at this time also, neither would he let the people go.” Exod.8:32.

“Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness.” Psal.95:8.

“Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness?” Acts 7:42.

“For this cause God gave them up unto vile affections, for even their women did change the natural use into that which is against nature.” Rom.1:26.

“Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.” I Kings 22:23.

“But if our gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.” II Cor.4:3-4.

“And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.” II Tim.2:26.

“Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck.” I Tim.1:19.

“The LORD hath made all things for himself; yea, even the wicked for the day of evil.” Prov.16:4.

“And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth.” Exod.9:16.

“Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction.” Rom.9:21-22.

THE SIXTH CHAPTER.

Of the last and full execution or performing of the counsel of God, both in the chosen, and also in the offcasts.

The First Aphorism.

Forasmuch as God is very righteousness itself, it is meet that he should save the righteous, and condemn the unrighteous. But they only amongst men are righteous, who being united and grafted in Christ; yea, and also rooted in him, and being made one body with him, are in him and by him justified and sanctified, that is, made righteous and holy. Whereby it is proved, that the life whereunto they are ordained to the glory of God, doeth by a certain right appertain unto them only.

Proofs out of the Word of God.

“That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me.” Jn.17:21.

“For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.” Rom.6:5.

“Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.” Col.2:7.

“The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?” I Cor.10:16.

“For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us?” Rom.8:29-31.

“But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.” I Cor.1:30.

“Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.” II Cor.5:5.

“And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.” Rom.9:23.

“Being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.” Rom.3:24-25.

“Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved.” Eph.1:5-6.

The Second Aphorism.

And contrariwise, they that remain in the pollution or filthinesses and

death of Adam, are worthily hated of God, that they may be damned by him, those not being so much as once excepted, which have died before that they could sin after the likeness of Adam, that is to say, in act or deed. {Note: He meaneth infants, who although they die before they commit actual sin, yet are they from their mothers whom be defiled with original sin, which is enough to condemn them.}

Proofs out of the Word of God.

“Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of him that was to come.” Rom.5:14.

“Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.” Eph.2:3.

“He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life; but the wrath of God abideth on him.” Jn.3:36.

The Third Aphorism.

Both these executions or performings of the judgments of God, are brought to pass by three degrees, as well in the one as in the other, whereof the first hath been by us declared already. For as touching the elect or chosen, the very self-same moment that they have received the gift of faith, after a sort they have passed from death to life, a sure pledge whereof they have. But this their life is altogether hidden in Christ, until such time as that first death set them one degree forward, by which death, the soul being loosed from the chains of the body, entereth into the joy of his Lord. Finally, at the day appointed for the judgment of the quick and the dead, when as this corruptible shall put on immortality, and God shall be all in all, then shall they at length in presence see his Majesty, and shall enjoy that unspeakable joy, which was prepared for them from everlasting, to wit, a reward due unto the righteousness and holiness of Christ, which was delivered for their sins, and raised again from the dead for their justification or righteous making, by whose power and spirit, they have walked from faith to faith, as by their whole life shall plainly appear.

Proofs out of the Word of God.

“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.” Jn.5:24.

“Who hath also sealed us, and given the earnest of the Spirit in our hearts.” II Cor.1:22.

“Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.” II Cor.5:5.

“For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and then shall every man have praise of God. And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. For who maketh thee to differ from another, and what hast thou that thou didst not receive, now if thou didst receive it, why dost thou glory, as if thou hadst not received it? Now ye are full, now ye are rich, ye have reigned as kings without us, and I would to God ye did reign, that we also might reign with you.” I Cor.4:4-8.

“In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation, in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.” Eph.1:13-14.

“For we are saved by hope, but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.” Rom.8:24-25.

“By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.” Rom.5:2.

“And Jesus said unto him, verily I say unto thee, today shalt thou be with me in paradise.” Lk.23:43.

“But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.” Matt.22:31-32.

“And it came to pass, that the beggar died, and was carried by the angels into Abraham’s bosom, the rich man also died, and was buried.” Lk.16:22.

“For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.” Phil.1:23.

“Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.” Acts 3:21.

“Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.” Rom.8:21.

“For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.” II Cor.5:10.

“For we shall all stand before the judgment seat of Christ.” Rom.14:10.

“Then shall the King say unto them on his right hand, come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” Matt.25:34.

The Fourth Aphorism.

Now contrariwise the reprobates or offcasts, being conceived, born, and brought up in sin, death, and the wrath of God remaining upon them, when as they go out of this world, do fall into another gulf of destruction, their souls being thrown headlong into an everlasting horror or trembling, until that day, when as their body and soul being joined together again, they shall go into that everlasting fire, prepared for the devil and the angels.

Proofs out of the Word of God.

“Behold, I was shapen in iniquity; and in sin did my mother conceive me.” Psal.51:5.

“He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life; but the wrath of God abideth on him.” Jn.3:36.

“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” Rom.5:12.

“For we know that the law is spiritual, but I am carnal, sold under sin.” Rom.7:14.

“Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.” Eph.2:3.

“And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.” Lk.16:23-24.

“Then shall he say also unto them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.” Matt.25:41.

The Fifth Aphorism.

After these two ways then, and the same being clean diverse one from another, shall the last end of the judgments of God, lay open his glory unto all men, as him who in his elect or chosen hath declared himself to be both most exceeding just and also most exceeding merciful, to wit, just in that he hath with greatest severity, or sharpness punished all the sins of his chosen in the Person of his Son, and hath not received them into his fellowship, before that he hath fully and wholly made them righteous and holy in himself, and in this infinitely, or without end merciful, that he hath purposed to choose them freely in himself; and afterward as he purposed, hath freely adopted them in his Son; to wit, by calling, justifying and glorifying them, that faith

coming in between, the which he {being moved with like gentleness} hath granted unto them. Now on the other part, which concerneth the reprobates or offcasts, their corruption and unbelief, with the fruits springing from the same, and the testimony or witness of their own conscience shall so reprove them, that albeit they wrestle never so much against it, yet God his exceeding justice in their just condemnation, all men approving it, may, appear.

THE SEVENTH CHAPTER.

What way this doctrine may profitably be openly set forth and taught.

Having declared the sum of the doctrine itself, there remaineth that we show what we think is especially to be observed or marked in the Preaching, and also peculiar to the application thereof. For whereas it seemeth to many to be so hard, that they flee from it as from a rock, and this is to be attributed, or given partly to the lewdness and arrogancy, or pride of men, partly also to the lack of foresight in some, which go about to open these secrets unadvisedly, and without any choice, and finally to the unskillfulness of some, which know not how to apply unto themselves the things, which otherwise are faithfully and truly declared.

Therefore as concerning those first, which sin of malice, it belongeth unto God alone to amend their fault, which doubtless he hath always done in his time, and will likewise do hereafter in those, whom in the end he hath purposed to have mercy on; and as for the others which abide stubborn and stiff in their wickedness, there is no cause why we should be so moved either with their number or authority, that God his truth should be dissembled. Now as touching the others, these things I had, which I thought needful to be observed or taken heed of, in the preaching and setting forth of this mystery or secret.

First that, as in other points, so especially in this secret of predestination or foreordination, they diligently take heed lest instead of the plain truth of God, they bring vain and curious speculations, which they must needs do, who, to make these hidden judgments of God to agree with man's brain, do not only distinguish or make a difference between the foreknowledge and the purpose of God, as it is altogether needful for to do, but do also separate or sever them, or else do imagine a naked and idle permission or sufferance, or else make a double purpose of God, from which errors, when as they must needs fall into other endless and fond errors, they are partly constrained to deny such things as do wholly cleave fast together, partly also they do invent both foolish and many dark distinctions or differences, in the which the further they wade, the more do they entangle themselves, so that they can never get out of these labyrinths or mazes. These therefore must be diligently taken heed of, in this argument especially, than the which none

other is more meet in the Church of God, to be purely and sincerely, or incorruptly taught. Moreover, that there be no kinds of speaking, so far as may be used, which are strange to the Scriptures, and that such as come to hand in the Word of God be expounded with an apt interpretation, lest some ignorant person take any occasion of offence.

Also there must be a great regard had of the auditors or hearers, wherein again we must make a difference between the crafty and the simple, between those that are willfully ignorant, and them that are taken with simple ignorance, and such as is usual unto man. For unto the one the Lord is wont plainly to denounce or threaten the judgment of his Father, and the other we must lead by little and little unto the knowledge of the truth. This also in this case must be looked unto, that we have not so much regard of the weak, that whilst we have care of them we take no keep of others, of which wisdom we see notable examples in Paul, especially in the Epistle to the Romans, Chapters 9, 10, 11, 14 & 15.

Also that, unless some very great reason let them, they go up from the lowest degrees unto the highest, as Paul doeth in the Epistle to the Romans, {which is the method or orderly manner of teaching of all divinity,} he proceedeth from the Law to the forgiveness of sins, and from thence by little and little, unto the highest degree, or that they stay in that which shall be most fittest for the place of Scripture, which they have taken in hand to handle, rather than to come down from the highest degree unto the lowest. For the brightness of God in his Majesty particularly set forth, is wont mightily to strike the eyes, insomuch that afterward they are dim in beholding other things, unless they have been led a long season, and oftentimes to behold that light.

Moreover, whether they go up from the lowest upwards, or contrariwise come down from the highest downwards, you must take heed that you run not out from one extreme unto the other, overpassing the middles; as for example from purpose to salvation, and much more from salvation to purpose, also from purpose to damnation, or contrariwise, overhyping the nearer causes of the judgment of God, unless peradventure you have to do with open despisers of God, whom it availeth not once to teach, save that they may be stricken with the judgment of God, that there can be no just suspicion of offence.

Furthermore, this doctrine must never be in such sort set forth, that it be applied to any person separately, albeit some be otherwise, either to be comforted or rebuked than other some, unless peradventure some prophet of God be admonished by some peculiar word from God, which notwithstanding is not rashly to be believed, forasmuch as it comes to pass

out of order, or not ordinarily.

But in visiting the sick, and in familiar admonitions, it seemeth to be the duty of the Minister, so far as he may, to comfort the conscience of the troubled, with the declaration of election; and contrariwise to strike those that are obstinately wicked and disobedient with that fearful judgment of God, but yet so that they keep some measure, and restrain from that last sentence whereunto is added no condition. For this jurisdiction pertaineth unto God alone.

Proofs out of the Word of God.

“And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.” Matt.28:18-20.

“But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.” II Tim.2:23-26.

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” II Tim.2:15.

“Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it.” Jn.8:44.

“Jesus said unto them, if ye were blind, ye should have no sin, but now ye say, we see; therefore your sin remaineth.” Jn.9:41.

“But ye believe not, because ye are not of my sheep, as I said unto you.” Jn.10:26.

“Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; which devour widows’ houses, and for a shew make long prayers, the same shall receive greater damnation.” Lk.20:46-47.

“Behold, your house is left unto you desolate.” Matt.23:38.

“I have fed you with milk, and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able.” I Cor.3:2.

“Him that is weak in the faith receive ye, but not to doubtful disputations.” Rom.14:1.

“They answered him, we be Abraham’s seed, and were never in bondage

to any man, how sayest thou, ye shall be made free? Jesus answered them, Verily, verily, I say unto you, whosoever committeth sin is the servant of sin.” Jn.8:33-34.

“Beware of dogs, beware of evil workers, beware of the concision.” Phil.3:2.

“If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings.” I Tim.6:3-4.

“I would they were even cut off which trouble you.” Gal.5:12.

“Alexander the coppersmith did me much evil, the Lord reward him according to his works.” II Tim.4:14.

“But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.” Jn.6:64.

“I said therefore unto you, that ye shall die in your sins, for if ye believe not that I am he, ye shall die in your sins.” Jn.8:24.

THE EIGHT CHAPTER.

How every individual may apply with some profit this general doctrine to himself.

The First Aphorism.

They that teach that man's salvation is grounded upon works, either wholly, or in any part, it is manifest that they do utterly overthrow the gospel of God. But they that teach free justification or righteous making by Christ stand upon a sure foundation, but yet in such a way that they lay under faith the everlasting purpose of God, wherein finally both Christ himself, and also the Apostles following his steps, doeth rest and stay. For when as perseverance or continuance of faith is required unto salvation, to what purpose have I faith, if I be not certain of the gift of perseverance or continuance to the end? And yet is there no need to fear least this doctrine should make us negligent and dissolute or careless. For this peace of conscience, whereof we speak, doeth greatly differ from foolish security or carelessness, and he that is a child of God, forasmuch as he is led by the Spirit of God, will never take occasion of slothfulness, by the consideration of God and his benefits. {Note: Peace of conscience dependeth upon predestination.} Therefore if this doctrine bring but this one fruit, that by the aide thereof we may learn to strengthen our faith against all things that happen, it is manifest that the chief ground of our salvation is overthrown by them, which because they

measure God after the small measure of their brain, do call into question or reason against this Article of Religion.

Proofs out of the Word of God.

“I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.” Gal.2:21.

“And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace, otherwise work is no more work.” Rom.11:6.

“No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.” Jn.6:44-45.

“For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified.” Rom.8:29-30.

“But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God.” I Cor.2:10.

“According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.” Eph.1:4-5.

“Thou therefore, my son, be strong in the grace that is in Christ Jesus.” II Tim.2:1.

“According to the promise of life which is in Christ Jesus.” II Tim.1:1.

“Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.” II Tim.1:9.

“Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ, grace unto you, and peace, be multiplied.” I Pet.1:2.

“And ye shall be hated of all men for my name’s sake, but he that endureth to the end shall be saved.” Matt.10:22.

“In your patience possess ye your souls.” Lk.21:19.

“To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life.” Rom.2:7.

“All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. And this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it

up again at the last day." Jn.6:37,39.

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." Jn.10:28.

"And as many as were ordained to eternal life believed." Acts 13:48.

"Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom.8:39.

"Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity." II Tim.2:19.

"They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us, but they went out, that they might be made manifest that they were not all of us." I Jn.2:19.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom.5:1.

"And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom.5:5.

"For as many as are led by the Spirit of God, they are the sons of God." Rom.8:14.

The Second Aphorism.

Now this is the way to apply this doctrine. The works of God, even the very least of them, are such, that a man cannot judge of them, but after two sorts, to wit, either after they are past, or else by the disposition of the second causes, which by long use he hath known to portend or give a token of some certain end, as is wont to come to pass in things that fall out naturally, in which notwithstanding, men are wonderful dim sighted.

Therefore in this point, that is of all other most hard, it is no marvel though the judgment of man be driven into such a narrow strait, that he cannot but in this order understand what is determined of him in the secret counsel of God. And now because this whole judgment consisteth, or standeth in the observation, and marking of those causes, which do exceed or pass all power of nature, we must needs flee some whither else, to wit, to the sentence of God set forth in his word, which whereas it is in infinite points more certain than all man, his conjectures or guesses, it doeth no doubt bring us also a more certain judgment.

The Scripture therefore beareth witness, that whomsoever God hath predestinated or foreordained in his eternal purpose, to adopt or choose unto sons through Jesus Christ in himself, the same also at the time appointed are so effectually called, that they hear and embrace the voice of the caller, by which faith being made righteous and holy in Christ, they must also necessarily be glorified.

Wilt thou therefore whosoever thou art, be assured of thy predestination or foreordination, and so consequently of salvation which thou lookest for, against all the assaults of Satan; be assured, I say, not with doubtful conjectures, and such as are gathered out of man his brain, nay with such as are no less certain and sure, than if thou haddest gone up into heaven itself, and understood that secret decree from the very mouth of God. Take diligent heed that thou begin not at that highest degree, for else it will come to pass, that thou wilt not be able to abide the exceeding great brightness of God. Begin therefore at the lowest degrees, and when thou hearest the voice of God sounding in thine ears and mind, which calleth thee unto Christ the only Mediator, consider by little and little, and search diligently, whether thou be justified and sanctified, that is, made righteous and holy, by faith in Christ, for these are the effects by the which faith, the very cause of them indeed is known. And this thou shalt know, partly by the spirit of adoption crying within, Abba, Father, and partly also by the power and working of the same spirit in thyself; namely if thou feel, and also indeed show, that although sin do dwell in thee, yet it doeth not reign in thee. For why? Is not the Holy Ghost he, which maketh that we do not purposely let loose all the reins unto ungodly and wicked lusts, as they use to do whose eyes the Prince of this world hath blinded? For else who moves us unto prayer, albeit being never so cold and light? Who stirreth up in us those unspeakable sighs and groanings? Who after that we have sinned, and that sometimes wittingly and willingly, engendereth in us that hatred of the sin that we have committed, yea and that not for fear of punishment, but because that we have offended our most merciful Father. Who, I say, beareth us witness, that our sighs are heard, and moveth us hereunto, that we dare boldly call God, our God, and also Father, even after that we have offended him? Is it not, I pray you that Spirit, whom we have freely received, being freely given for a sure pledge of our adoption? {Note: The efficacy or virtue of our calling is understood by faith, and by our calling, our predestination, or foreordaining.} Now if we may gather faith by these effects, it remaineth that we were called and drawn effectually, and by this calling again, the which we have showed to be proper unto the sons of God, is that which we seek for thoroughly understood, to wit, that we are therefore given unto the Son, because in the everlasting counsel of God, which he hath purposed in himself, we were predestinated or foreordained, whom he would adopt in his Son. Whereof finally ensues, when as we are predestinated or foreordained by that most steadfast will of God, which is grounded only upon itself, and that no man can pluck us out of the hand of his Son, and that continuance in faith is necessary unto salvation, that the expectation or hope of our continuance,

and so consequently of salvation is also certain, so that it is ungodliness any more to doubt of it.

So far off therefore is it, that this doctrine should make us slothful and careless, that contrarily this alone doeth open an entry unto us, to search the very depths of God by his Spirit, and also to understand them, as the Apostle doeth plainly witness, that when as we know them, {and we know them only but in part, so long as we lie here,} so that we must fight daily against distrust, with heavenly armour, we may learn, not to behave ourselves negligently, but to continue stoutly, to honour him, to love, fear, and call upon him, so that we may daily more and more, as touching us, as Peter saith, to make our calling and election sure. And moreover, how shall he abide sure and steadfast against so many noisome temptations, within and without and against so many {as the world terms them} assaults of fortune, which hath not first assuredly grounded in his mind, that which is most true, to wit, that God according to his good pleasure, doeth all things, whatsoever they be, and what instruments soever he uses, to the profit of those that are his, amongst whose number he must be reckoned, which is set in this danger?

Proofs out of the Word of God.

“For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified, and whom he justified, them he also glorified.” Rom.8:29-30.

“According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.” Eph.1:4-5.

“Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself.” Eph.1:9.

“My sheep hear my voice, and I know them, and they follow me.” Jn.10:27.

“By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.” Rom.5:2.

“For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” Rom.8:38-39.

“But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God.” I Cor.2:10.

“And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath

given us." I Jn.3:24.

"To day if ye will hear his voice, harden not your heart, as in the provocation, and as in the day of temptation in the wilderness." Psal.95:7-8.

"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" II Cor.13:5.

"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Gal.4:6.

"But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God." I Cor.2:10.

"Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God." I Jn.3:9.

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Rom.6:11-12.

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph.4:29- 30.

"Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Rom.8:26.

"O wretched man that I am! who shall deliver me from the body of this death?" Rom.7:24.

"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God." Rom.8:15-16.

"And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Rom.8:27.

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation, in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Eph.1:13-14.

"And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph.4:30.

"Who hath also sealed us, and given the earnest of the Spirit in our hearts." II Cor.1:22.

“For the gifts and calling of God are without repentance.” Rom.11:29.

“Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath.” Heb.6:17.

“Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity.” II Tim.2:19.

“He that hath received his testimony hath set to his seal that God is true.” Jn.3:33.

“He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform.” Rom.4:20-21.

“And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.” Rom.5:5.

“Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” Heb.4:16.

“God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.” I Cor.1:9.

“Faithful is he that calleth you, who also will do it.” I Thes.5:24.

“Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; for he is faithful that promised.” Heb.10:22-23.

“But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.” I Cor.2:10-12.

“The Spirit itself beareth witness with our spirit, that we are the children of God.” Rom.8:16.

“And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.” Jn.3:24.

“For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.” I Cor.13:9-10.

“Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.” I Tim.6:12.

“For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things

that ye would." Gal.5:17.

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" Rom.6:1-2.

"Let us hold fast the profession of our faith without wavering; {for he is faithful that promised;} and let us consider one another to provoke unto love and to good works." Heb.10:23- 24.

"And the fruit of righteousness is sown in peace of them that make peace." Jas.3:18.

"Wherefore the rather, brethren, give diligence to make your calling and election sure, for if ye do these things, ye shall never fall." II Pet.1:10.

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Rom.8:28.

"What shall we then say to these things? If God be for us, who can be against us?" Rom.8:31.

"And not only so, but we glory in tribulations also, knowing that tribulation worketh patience." Rom.5:3.

"That no man should be moved by these afflictions, for yourselves know that we are appointed thereunto." I Thes.3:3.

"Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator." I Pet.4:19.

"My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Jas.1:2-4.

"The Spirit itself beareth witness with our spirit, that we are the children of God." Rom.8:16.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom.8:38-39.

The Third Aphorism.

Now as touching the other part, inasmuch as the purpose of electing or choosing cannot come into any man's mind, but therewith the contrary of it, and that in like degree, must needs run in his thought, that in the mean season I say nothing of that which is manifest, to wit, that these two are very oftentimes knit together in the Word of God, it appears {I think} that they do great wrong unto the Spirit of God, which would have this part buried, as curious or not necessary. This therefore is also to be considered, but yet

such moderation being used, that the depth of God, and his judgments may put a bit into man and his curiosity, and in such finally, that it be not applied privately, either to any man, or unto any certain multitude. For in this point it doth also differ from election, that election, as we have showed before, is revealed or opened, unto us by the Spirit of God, not in others, whose heart we cannot see, but in ourselves; and reprobation or off casting, is always for the most part hidden from men, unless it be opened by God out of order, or more than ordinarily. For who knoweth, whether God hath determined at the very last moment of his life to have mercy on him, which hath spent all his whole life in wickedness and sin? And yet there is no cause why this hope should strengthen any man in his wickedness, when as I speak of those things which we ought to observe and mark in others, and such examples of God and his goodness are but rare or seldom, and no wise man will promise himself upon vain security or reachlessness, that which is not in our hand. It is therefore sufficient that we know generally that there are certain vessels prepared to destruction, which forasmuch as God hath not showed unto us, we ought diligently according to our power, to call every one to salvation, both with example of life, and also with words, yea even those of whom we are almost past hope, when as we behold their naughty acts.

Proofs out of the Word of God.

“And Jesus said unto him, Verily I say unto thee, today shalt thou be with me in paradise.” Lk.23:43.

“Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?” Rom.9:21.

“But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.” II Tim.2:20.

“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” Matt.5:16.

“To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some.” I Cor.9:22.

“In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.” II Tim.2:25.

“Having your conversation honest among the Gentiles; that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.” I Pet.2:12.

The Fourth Aphorism.

This mean if we keep, we also shall receive much fruit by this doctrine. For first, by the knowledge thereof we shall learn willingly to yield our neck

under the Majesty of God, that the more we shall fear and reverence him, the more we may labour to make sure in us the witness of our election in Christ. Secondly, when as we shall diligently consider the difference of God and his mercy made between men otherwise subject unto the like curse, we cannot but marvel, that we must much more willingly acknowledge and embrace that singular goodness of God, than if we should make this grace of his common unto all men, or should seek the cause of this inequality of grace in men only. Furthermore, when as we know this gift of faith to be special, {that is such as is not given generally unto all, but particularly to some,} shall we not take it more cheerfully when it is so freely bestowed, and be much more careful for the increase of it, than if with many we should surmise it, to be in all men's power, as often as they will repent, because God, as they say, will have all men saved, and will not the death of a sinner? Finally when as we see the doctrine of the Gospel, not only to be despised almost by the whole world, but also to be most cruelly persecuted, when as we behold the notable treachery and falling away of so many men, what shall better strengthen us, than if we make our sure reckoning that nothing comes to pass at all adventures, that God knoweth those that are his, and that those that do these things, unless it be given to them to repent, are they which are ordained, not by chance, but by the assured and everlasting counsel of God, in whom as in looking glasses, the just wrath and power of God should appear.

Proofs out of the Word of God.

“Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.” Phil.2:12.

“And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear.” I Pet.1:17.

“Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear.” Rom.11:20.

“And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.” Rom.9:23.

The Fifth Aphorism.

Yet a man can never speak so fitly of these things, but that man his reason will prattle against it, yea, and also will call the Lord himself as the chief author of all, into accounts for it. But albeit the devil chafe, and all the wicked kick against the prick, yet their own conscience shall reprove them, and condemn them, but our mind being strengthened with the mercy of God, shall acquit us in that day of Christ, to whom with the Father and the Holy Ghost, be given glory, praise and honour forever. Amen.

Proofs out of the Word of God.

“Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another.” Rom.2:15.

“The like figure whereunto even baptism doth also now save us, {not the putting away of the filth of the flesh, but the answer of a good conscience toward God,} by the resurrection of Jesus Christ.” I Pet.3:21.

FINIS.

For the stopping of the mouths of the slanderous, as also for the further instructing of the ignorant, in this both necessary and comfortable doctrine of God his election, I have thought good here to set down a short sum of the whole matter, contained in certain brief and plain Aphorisms, translated out of a learned Treatise of Theodore Beza, against Chasteillon.

God worketh effectually, or bringeth all things to pass according to the counsel of his own will.

This counsel doth God execute or fulfil at certain moments of times; yet the counsel itself is everlasting, and going before all things, not only in time, inasmuch as it is before all time, but also in order. For otherwise the will of God should not be the chief rule of the counsel of God, but rather the qualities of things foreseen and foreknown, and driving God to take this or that counsel, should prescribe or appoint a rule to the will of God.

This counsel cannot be separated from the will of God, but that we must rob God of his Divinity or Godhead.

This counsel is not put only in the governing and guiding of the event or that, that cometh to pass, as Pallas is feigned of the poet to turn away Pandarus Dart from Menelaus breast unto his nether parts fenced with his belt, but hath a working and effectual strength in all things, which Paul hath declared by this word ‘energein’ which signifieth to work effectually.

This strength and efficacy is attributed unto God’s working, but is not said to be of God. Therefore by this word efficacy or strength is not declared any natural power given by God the Creator, to the things he hath created, that they should do this or that, but by this word is understood the power of God, which he hath in himself to do all things.

This universal particle ‘all’ in the saying of Paul, can by no manner of exception at all be restrained, but that God in that point must be made to be idle, according to the opinion of Epicurus. And if we shall say that anything is done against his will, he shall be robbed of his infinite, or endless power.

The conclusion thereof standeth, that God himself, according as it pleased him, to decree all things to come to pass from everlasting, even so

also he bringeth them to pass by his power in their time as he willeth.

Yet of these things doth there follow none of these blasphemies, to wit, either that God is the Author of sin, either is delighted with iniquity, either willeth iniquity; or that Satan or man in doing of evil, do obey God, or, in that they do evil, they do that which God ultimately wills, and therefore are without blame. Let all such blasphemies as these, be most far, not only from our tongues, but also from our cogitations or thoughts.

And thus it may be proved that these sequels and conclusions that they would gather of our doctrine, are of no force; God doth execute or perform the counsels of his will by second causes and instruments, not as bound unto them as the Stoics did suppose, but freely and mightily making, moving, and guiding them, as it pleased him.

Of these instruments there are two principal kinds. For some of them have life, to wit, such as are stirred by an inward moving of their own, others are without life and are only carried of an outward force by others rather than of themselves. Those instruments that have life are also in a double difference. For some of them are endued with judgment and reason, others are without reason, and are carried with a blind force of nature.

The instruments which are without life, yea and also they that have life, but are void of reason, are said to do neither well nor ill, because that they are rather caused to do, than to do of themselves, but they which use those instruments, are said to do either well or ill.

Instruments endued with reason and judgment, are either angels, or men, and the same again of two sorts. For Angels, some are good, some are bad; and men by nature are all evil, but by grace there is such difference made between them, that some of them are wholly evil, and some of them are in part good, to wit, so far as the Spirit of God hath sanctified or made them holy. Such things as are of this sort, when as in any action they are moved by their own inward moving, are worthily said to work, and therefore in this kind of instruments only falleth the difference of well or ill doing. And in this respect, they cannot properly be called instruments, but rather efficient or working causes.

Now I call that an evil action, which hath not the revealed or opened will of God for the end, and contrariwise, I call it a good action which hath respect or looketh to the will of God.

The same, albeit they be causes, so far as they work by their own proper motion, yet in another respect they are called instruments, to wit, as often and so far forth as they are moved by another. As when the hangman by the commandment of the Magistrate, killeth a man, or when as by impulsions or setting on of the Devil, men hurt one another; or when as at the

commandment, and in the name of any, we do either good or evil unto any man.

In this kind of actions, all men see that one and the same work is attributed unto two, to wit, unto the one as to him that moveth, and worketh by another, as by an instrument, and to the other, as to him that worketh himself, for he is in such sort an instrument, that he also worketh by his own inward motion, and not simply, as the hammer or axe in the hand of the Smith.

Yea, for this double respect, a double work seemeth sometime to be done, insomuch that the one may be laudable or praiseworthy, and the other wicked; as if the Magistrate deliver a man that is an offender unto the hangman to be executed, there is no man but will worthily praise this work; but if the hangman being moved with hatred or covetousness, or any other wicked lust, rather than looking unto the commandment of the Judge, do kill the same offender, certainly before God he cannot escape the crime of murder.

Now let us apply these things unto God, whose efficacy or strength, we have proved before to step in, in all things that are done without exception, and in such sort, that by those things which he hath created as by instruments, he doth execute or perform in his time, whatsoever he hath decreed from everlasting.

Whatsoever God doth is good, seeing from him, which is the chief good, no evil can proceed. But he doth all things. All things therefore are good, so far forth as they are done by God. And that difference of good and evil, hath only place in the instruments, and in those of whom we have spoken in the thirteenth proposition.

For if these instruments be good, and do look unto the opened will of God, they work well, and God also worketh well by them, whereby it cometh to pass, that, that work is always good, as when good angels do that which God commandeth, and holy men follow, God calling them.

Evil instruments {evil I say, not by creation, but by corruption} insofar as they work, they do always work evil, and therefore they worthily incur or run into God's anger, but so far forth as God worketh by them, they do serve to the good work of God, either against their wills, or else of ignorance. For God, by what instruments soever he worketh, worketh always well.

Now he so worketh by those instruments, as he doth not only suffer them to work, neither only moderate or rule the event or thing that falleth out, but also he raiseth them up, stirreth, moveth, guideth, and that which is greatest of all he createth them, to the end that he might work by them, which he hath appointed, all which things God doth rightly, and without any

injustice.

For as often as one evil man sinneth either against himself, or against another wicked person, God without any sin maketh, either that the evil man taketh vengeance upon himself, or that evil men shall punish other evil men, with such punishment as they have deserved; both which works of God are most righteous, and by such examples of his judgments, God lifteth up and comforteth those that are his.

But so often as wicked men do hurt the good, the wicked men sin, and in the end, suffer such punishments as they have deserved; yet nevertheless, by them the Lord chasteneth, instructeth and strengtheneth his own, and plainly by the open enemies of his Church maketh his Church glorious.

Yet cannot these evil instruments be said to obey God, because albeit God by them bringeth his work to pass, yet they, so far as in them is, and as concerning their own counsel and will, do not the work of God, but their own work for the which they are justly punished. For albeit whatsoever God worketh by the wicked be good, yet whatsoever the wicked work is evil.

Neither is this consequent or reason good, God worketh all things, therefore he worketh sin. For the guilt of sin agrees not but to the vicious and faulty quality, which is wholly in the working instrument.

By reason of this corrupted quality, the work which of itself is but one, is made some manner of way twofold and double, insomuch that the one, that is the just work of God, directly fighteth against the other, that is, the unjust work of man.

Yet God worketh otherwise by the good instruments than by the evil, for besides that he worketh his work by the good instruments, the good instruments also do work their own work by the same force and efficacy which the Lord giveth unto them; finally, the Lord worketh his work by them, and also worketh in them to will and to perform. But by the wicked, as by Satan, or by men, insofar as they are not regenerate or born anew, as often as the Lord executeth or performeth the just counsels and decrees of his everlasting will, he indeed sheweth forth his strength and efficacy in his work by them, either not knowing of it, or against their wills and purposes; but yet insofar as they work their own work, the Lord worketh not in them, but letteth loose the reins unto Satan, to whom by his just judgment he giveth them over being wicked, to be moved and stirred forward, that they may be carried away of their own will and his.

Therefore we do not refuse this term, suffering, or granting, neither yet came it in our minds, to say that God so worketh in the evil, as he doth in the good. But because that Sophisters have corrupted the difference of will and sufferance, which Augustine no doubt took of the Greeks, and they received

from Augustine, therefore do we flatly refuse it.

For the Sophisters set will against permission, or sufferance; whereof doth follow that God suffereth the things which he suffereth, either against his will, or at leastwise being idle, and not caring for them. But contrariwise, lest we should either take from God his endless and unmeasurable power, or after the opinion of the Epicures, say as the thing indeed is, that God neither worketh anything by instruments, but willingly, nor yet suffereth the instruments to work, but willingly, yet in such sort that whatsoever he worketh, he worketh most justly, and whatsoever he permitteth or suffereth, he most justly suffereth.

And God worketh in respect of his own work, and permitteth or suffereth in respect of the work that the evil instruments do of their own accord work, or insofar as they are active and not passive instruments, that we may keep the terms used in the schools. Yet doth God justly suffer the thing that these instruments unjustly work, for because that sins, insofar as they are suffered by God that willeth, are not sins, but punishments of sin. For with GOD it is a just thing to punish sins with sins. But these selfsame actions insofar as they come from Satan, and evil men provoked by Satan and their own concupiscence or lust, are so far sins, which the Lord in his time doth justly punish. For the Lord doth never suffer sins so far as they are sins, nay he doth always forbid them.

Neither is this consequence or reason good, God willeth all things, therefore he alloweth all things. For he willeth many things, and therefore suffereth them, not because he simply alloweth of them, but after a certain sort, for he alloweth them, so far as he suffereth them, even so far as they are no sins, as we said even now, but he disalloweth and punisheth them, so far as he hath respect or looketh unto the evil instruments, whose actions they are.

These are Augustine's words, "great are the works of the Lord, for they are excellent in all his will, so that after a wonderful and unspeakable manner that cometh not to pass besides his will, which is done against his will, because it should not come to pass if he would not suffer it, and doubtless he suffereth it not unwilling, but willing." The same Augustine, "when as he had of purpose disputed against them which make an idle foreknowledge or sufferance, at length he bursteth forth into these words, we doubtless {saith he} if we suffer those over whom we have power, to do wickedness before our eyes, shall be guilty with them. But how innumerable things doth he suffer {speaking of God} to be done before his eyes, which doubtless if he would not, he would by no means suffer? And yet he is both just and good."

The whole Scripture beareth witness, and very common sense or reason

doth tell us, that without the will of God nothing is done, no not of those things which seem most chiefly to come to pass by chance or fortune, as Gen.27:20, God is said quickly to have brought the prey unto Jacob's hands; and Exod.21:13, as often as murder is committed at unawares, the Lord, saith Moses, caused him to come into thine hands. The selfsame thing is taught as concerning the falling out of lots, Prov.16:33; as concerning all the counsels of men, Dan.4:32; of the falling of Sparrows, Matt.10:29; to be short, of all things without exception. "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Eph.1:11.

And that the will of God, yea and the same most effectually, doth then also step in, when as he worketh by the wicked, may plainly appear almost in every leaf of the scripture. So is he said to have sent Joseph into Egypt, Gen.45:8; so he stirred up Pharaoh to declare his power in him, Exod.4:21; so he gave David's wives unto his son Absalom, II Sam.12:11; so he moved the heart of David to number the people, II Sam.24:1; so he commanded Shimei to curse David, II Sam.16:10; so David calleth his enemies the sword and hand of the Lord, Psal.17:13,14; so the Lord calleth the Medes and Persians his sanctified, and the instruments of his wrath, Isa.10:5 & 13:6; so he calleth the falling away of the ten Tribes his work, II Chron.11:4; so Job saith, the Lord giveth, and the Lord hath taken away, Job 1:21; so the king of Babylon is compared unto an axe and a saw, to wit, because the Lord executed or brought to pass his work by him, thinking on no such thing, Isa.10:15; so the godly are afflicted or troubled, by the will and predestination, or foreordaining of God, Rom.8:29, I Pet.3:17 & 4:19; so there is no evil in the City which the Lord hath not done, Amos 3:6. "Who is he that saith, and it cometh to pass, when the Lord commandeth it not? Out of the mouth of the Most High proceedeth not evil and good?" Lam.3:37,38.

Go to then, let for example be chosen the most excellent, and also the most wicked deed that ever was. The most excellent, if we behold either both the endless justice, and mercy of the Father, or the infinite obedience and love of the Son; but the most wicked, if we consider the instruments themselves, to wit, Satan, Judas, the Jews, Pilate, and Herod. This deed {we speak of} is, the death of the Son of God, full of cruelty and reproach. In this fact, if we deny the everlasting counsel of God to have stepped in, we shall be convinced or proved to speak false by infinite testimonies of the Scripture. For sure it is, that we were not chosen before the foundations of the world were laid, but only in him appointed to die. Eph.1:4 & I Pet.1:20. Wherefore he is also called the Lamb slain from the beginning of the world, Rev.13:8, to wit, not only by the foreknowledge, but especially by the determined

counsel of God, insomuch that Herod and Pilate, although thinking of no such thing, yet therefore came together, to fulfil such things as the hand and counsel of the Lord had decreed be done. Acts 4:28. Therefore he could not be taken but at his hour. Jn.7:30, 8:29, & 12:27. For he was delivered by the determined counsel of God, and decree before going, Acts 2:23, and was wounded of God for our iniquities. Isa.53:5. For God is he who spared not his own Son, but gave him for us all. Rom.8:32. Therefore if there were but this one example of God's everlasting providence, which never is idle, it were abundant enough to suffice, to convince, or reprove all those which falsely cry out, that God is made the author of sin, when as we say that nothing cometh to pass, but by the righteous will of God.

And yet do we not therefore excuse but rather most sharply accuse Satan working in the disobedient children, Eph.2:2, even then also when as the Lord most effectually, or strongly, and most justly bringeth his work to pass, both by Satan himself, and also by the bond slaves of Satan. II Tim.2:26. Wherefore we do everywhere acknowledge and reverence the goodness and judgments of God, albeit the reason of them many times do not to us appear. And we condemn both the instruments which are evil, and also naughty and wicked actions, to wit, all the counsels and subtleties of Satan; the envy of Joseph's brethren, and the selling of their brother; the ungodliness and hardness of Pharaoh; Absalom's mind bent to kill his Father, and his detestable incest; the unadvisedness also of David himself; the wickedness of Shimei; the malice and treachery of David's enemies; the wicked falling away of Jeroboam, and the ten Tribes; the ravenny of the Chaldeans; the insatiable covetousness, incredible lechery, intolerable arrogancy of the Babylonians. To be short, all the wicked counsels, and most savage cruelty of the ungodly against the Church.

It is also manifest by very many and most plain testimonies of the scripture, that God doth punish sins with sins, and that with no idle, but very strong and effectual, yet notwithstanding, most just permission or sufferance. For it is he that giveth kings in his anger. Hos.13:11, Neh.9:37 & Job 34:30. It is he that causeth to err, Isa.63:17, because he minglenth amongst them the spirit of error. Isa.19:14. It is he which hardeneth and turneth the hearts, which blindeth the eyes, which maketh drunk with the wine of giddiness. Exod.4:21, 7:3, 9:12, 10:1, 11:10 & 14:4; Deut.2:29, Josh.11:20, I Sam.2:25, II Chron.22:7, Psal.105:25. It is he that punisheth his contempt, giving men up unto a reprobate mind, Rom.1:28, and sending the strength of error to believe a lie. II Thes.2:11. It is he which deceiveth Prophets. Ezek.14:9. Finally, it is he that sendeth also evil spirits, giving them commandment to hurt, and granting them also efficacy or power to deceive,

as I Kings 22:22,23, II Chron.18:21,22, Job 1:12 & 2:6.

These things being thus manifest by these so plain testimonies, let the Pelagians, Freewillers, Anabaptists, Papists, and the rest of that filthy rabble, cry out if they list, till they are hoarse, and their hearts ache again, that we make God the Author of sin, from which blasphemy we are as far, as they are void of Christian charity, in so judging of us, ascribing unto God his providence the whole swing in all things, which as they proceed from him {as hath been showed before} are very good, albeit in respect of the instruments, whereby it pleaseth him in justice sometime to work by, they may be very evil.

FINIS.

Questions and Answers

A BOOK OF CHRISTIAN QUESTIONS AND ANSWERS WHEREIN
ARE SET FORTH THE CHIEF POINTS OF THE CHRISTIAN RELIGION.

1570

Theodore Beza

Questions 190-194

Question 190. Can God be thought to will anything which he does not approve, and thus that which is evil?

Beza: Truly, it must be confessed, that whatever God decreed, it is ordained altogether willingly, but here also shines forth His infinite wisdom, that with Him even the darkness has a bit of light, yet in such a way that it is and remains darkness, that is, it is good also that there should be evil; for God found the method whereby it might happen, that what is and remains evil by its own nature, might still have a bit of good before Him, and {as Augustine rightly and elegantly said} it may not happen except by His will, that is, apart from His decree, and yet be against his will, that is, what is by its own nature unrighteous, and therefore does not please God. For example, that God saved His own by the gracious redemption of His own Son Christ, is to His own exceedingly great glory, which otherwise {if men had not sinned} would not have shone forth. But man would not have required redemption from sin and death, unless sin and death existed. Therefore, in respect to the ordinance of God, it was good that sin and death enter into the world; and yet this sin is and remains sin so much by its own nature, that it could not be expiated for except by a very terrible penalty. Again, we receive far more in Christ than we lost in Adam. Therefore, it was best and most useful for us that Adam fell, in respect to God, who prepares a kingdom of eternal glory for us by this wonderful means. And nevertheless, this fall is so evil by its own nature, that even those who are justified and believe, experience many

miseries and calamities from it, even to death. Also, this is the great glory of God, that He shows Himself to be a most severe punisher of sin. But if sin had not existed, no opening would be made for this judgment. Therefore, it was good, in respect to the ordinance of God, that sin exist, and afterwards be spread abroad, which is damned in the demons and all those who are outside of Christ, with eternal punishment. Likewise, this also is the will of God, {Peter said,} that is, His decree, that all who do right, are affected by evils. But he who does well, is not able to be hurt apart from sin. It is good therefore, in respect to God's will {that is, His ordinance} that there be persecutors of the church, whom, notwithstanding, He most severely punishes, justly, as sinners against His will, that is, against that which He approves of them doing. Therefore, by the express words of the apostles, that which is against God's will or decree, {that is, against that which He approves and commands,} does not come to pass; on the other hand, it cannot be said that God is contrary to Himself, or that he wills iniquity, as Augustine rightly concluded from the Word of God against Julian.

Question 191. Therefore, it seems right that permission be distinguished from will.

Beza: What should be the thought concerning this distinction I addressed a little before. Certainly, if permission is set against will, that is decree, this opposition is not only false, but is also foolish and ridiculous. Even if in those actions which are not of free choice in and of themselves, as when merchants who are in danger throw their goods overboard, and generally as often as men choose the lesser evil to avoid the greater inconvenience, even profane men know that free-will has dominion. But if you set permission against will, that is, to that which God wants, as pleasing and acceptable to Him and of itself, and by its own nature; so that that which is good in and of itself is matched with that which is good by chance, and like as from the immense wisdom of God the darkness all serves the purpose of light, it has some measure of good, {clearly, not by its own nature, but in respect to its end to which it is guided by God,} then I would admit it; only this should be added, that this permission is not vain and idle, as some sleep, but very active and powerful, and yet most righteous permission, which can best be understood in a few words. I don't think that you would say that a judge is a certain idle spectator, when he hands criminals over to the executioner after hearing his case to receive this or that kind of punishment. For the executioner doesn't put him to death so much as he is the instrument of the judge who puts him to death. So if anything happens cruelly from the sentence of the judge, it is attributed, not so much to the executioner who executes, as to the judge who commands.

Question 192. I concede all these things. But how many dissimilarities are there between these illustrations and the things which we are discussing?

Beza: I confess, for otherwise there is none, or at least very little between a like thing and a same thing. Nevertheless, I wish that the chief points be brought up by you, so I can respond to them individually.

Question 193. In the sentencing of judges, a trial goes before; but in these things concerning which you entreat, often nothing of this trial is observed.

Beza: How many things are done rightly by the magistrates of this world, whose trial does not appear to the subjects? And do you attribute to God, who searches thoroughly all things past and future lying hid in the depth of the hearts of men?

Question 194. The executioner does nothing except from sentences received. But where have evil men received any such command as to kill one another, or to harm good men?

Beza: In this you are deceived, that whatever God decreed, you think he gives knowledge of it with some loud voice, to those whose works He has decreed to use. However, experience has shown this is not always true in either case, that is, whether He has decided to use mercy, or to use justice, not even when He uses knowing instruments. For who would doubt that Pharaoh was ordained by God to receive Joseph and to prepare a hospitable place for the church? Yet he himself outwardly received no mandate concerning this, no, nor even thought of any such thing in himself. Yet this was decreed by God, and the quiet motion of Pharaoh's heart tended to the executing of that which the Lord decreed. The prophets predicted a thousand times that the Chaldeans {Babylonians} were ordained to punish the evil Israelites, and to nurture the good; and in the same way, as if Nebuchadnezzar had received an express mandate concerning this, so the Lord did not expressly command any such thing to the Chaldeans, but, as Ezekiel wrote, the heart of the king, partly given to Satan and his seers, and partly to his own desires, willingly inclined him to accomplish that which God had determined. How much more must the same be believed, as often as the Lord uses the things which lack reason, or even that which is utterly without life, as His executioners. For in this way He called flies, frogs, locusts, grasshoppers, hail, and death to punish Pharaoh; so also the wisest of all men said, that even lots themselves do not fall by chance. For by a secret motion all things serve the executing of the decrees of God. But there is this difference, that good instruments do nothing except by faith, that is, upon assurance that they are called to do that which they do, and with a mind fixed to obey. But as for the evil instruments, they are led with a blind force by Satan and their own lusts, and have not the least consideration for obedience to God, with whose express

word they know, or ought to know, that their counsels strive. Therefore, they do not serve the Lord, although God secretly uses the work of them, even the unwilling, so that they do nothing else, than that which He Himself, the wonderful worker, has decreed.

FINIS.